

Church Management

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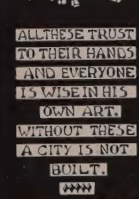


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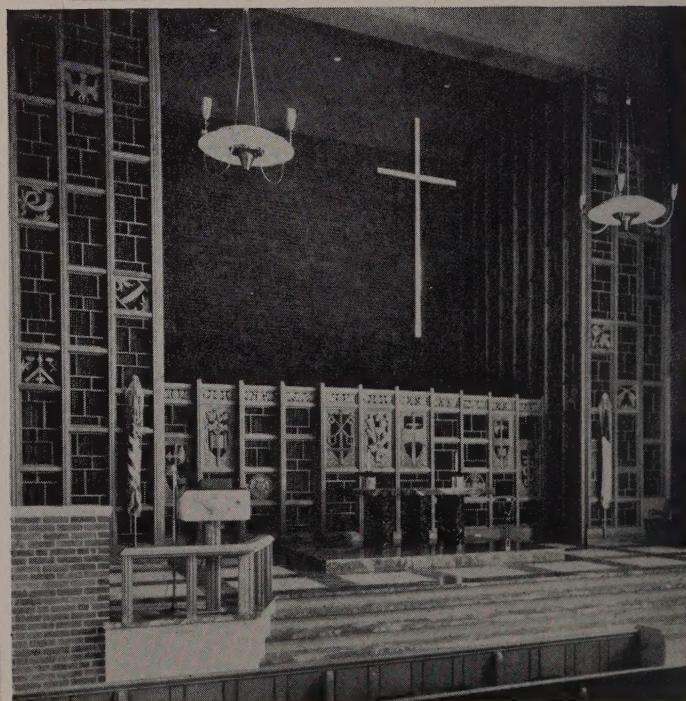


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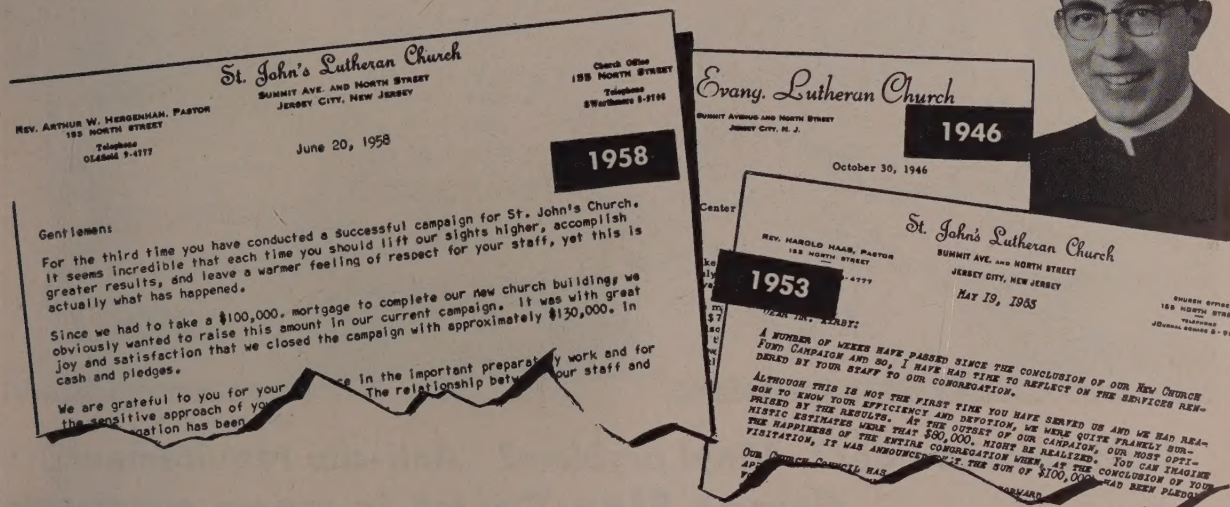
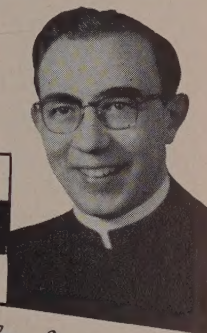
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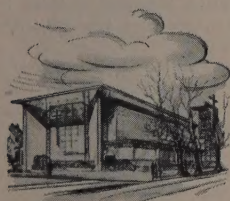
MORE THAN \$286,000 RAISED IN 12 YEARS

"For the third time you have conducted a successful campaign for St. John's Church"

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Church _____
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(CM 10-58)



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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at Cleveland, Ohio with an additional entry at Seymour, Indiana.

Editorial Advisory Board

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Editorial, Main Advertising, Business and Subscription Offices: 1900 Euclid Avenue, Cleveland 15, Ohio. Phone MAin 1-9199.

Regional

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Cleveland: Arthur J. Atherton, 6429 Aylesworth Drive, Cleveland 30, Ohio. TUxedo 4-5958.

Boston: Clarence L. Morton, 294 Washington Street, Boston 8, Massachusetts. Liberty 2-8538.

Los Angeles: Muriel Wanmaker, 635 South Kenmore Avenue, Los Angeles, 5, California. DUmkirk 7-7175.

New York: Porter Wylie & Co., 114 East 13th Street, New York 3, New York. GRamercy 5-3581.

Chicago: MacIntyre, Simpson & Woods, 75 East Wacker Drive, Chicago 1, Illinois. CEntal 6-1715. (This office is for Missouri and Iowa only. The representative for the Chicago area is Arthur J. Atherton, listed above.)

Member:

Associated Church Press

Subscription Rate

Price per copy 30c except July issue which is \$1.00. United States, one year \$3.00, two years \$5.00, three years \$7.00. Canada—one year \$4.00, two years \$7.00. Foreign, one year \$5.00, two years \$8.00.

Change of Address

Always give both old and new addresses when requesting change for mailing. If possible enclose the label from the latest magazine envelope.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

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Printed by the Graessle-Mercer Company, Seymour, Indiana.

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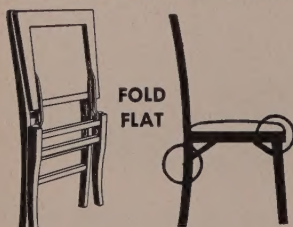
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Rastetter Chairs that Fold are built like a bridge

This ten year old chair, which has been in daily use at the Hotel Van Orman, Fort Wayne, still shows no stress under heavy weight.



No glued joints here. Steel braces used. Steel hinge securely unites rear and front legs and seat frame. As in the construction of a bridge, the Rastetter steel Hinge and Brace distributes weight and stress evenly.



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Steel Hinge and Brace construction makes Rastetter Chairs that Fold far stronger than conventional chairs of equal weight.

Turn a Rastetter Chair over and notice the scientific "cantilever" construction of the steel hinges. Every weakness of the ordinary chair has been eliminated. The stress spreads over the six-inch plates on the rear legs and the five-inch plates on the front legs.

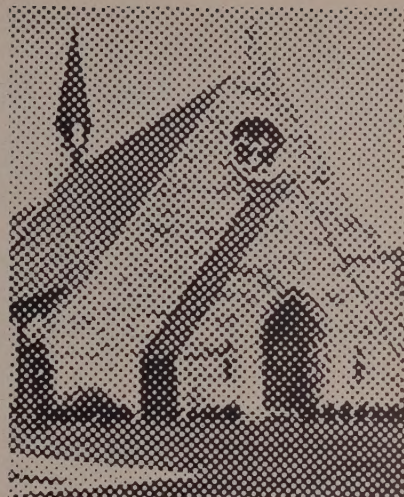
You also get style and comfort with Rastetter Chairs that Fold—21 models from which to choose. Each chair is designed to reduce seating fatigue. Mail the coupon today for more information.

LOUIS RASTETTER & SONS COMPANY

Fort Wayne, Indiana

Church Management: October 1958

yes,
one is
FINER
than
the other



a similar comparison is true in the realm of organ music...

In the pictures above, there is a big difference in your visual ability to appreciate the architectural beauty of the two buildings.

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Only a fine instrument, with faithful tonal clarity, can truly deliver the full splendor of the finest organ literature—and *an Allen Organ is just such an instrument... widely acclaimed for its tonal superiority!*



Yes, there is a big difference in organs. Why should you compromise or take less than the finest? Allen invites you to see and hear for yourself why some of the country's leading churches and most eminent musicians have named Allen Electronic Organs as the finest instruments available for the production of organ tone by pipeless means.

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- Provides a safe, non-slippery floor surface.
- Protects floors from stains.
- Prevents damage from improper cleaning methods.

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They Say; What Say They? Let Them Say

HOW MUCH CAN ONE ARCHITECT DO?

Dear Sir:

Your July editorial "Church Architectural Guild Builds Many Churches" brings back to mind a question which originally presented itself at the February meeting of the Church Architectural Guild. At this meeting I heard that one of the leaders of the Guild had, on the drawing boards of his firm, some 65 churches. Recognizing that this outstanding architect must have many competent people in his office to help with these projects, I still wonder if he is able to give the very personal attention to each separate project which many people feel to be necessary.

Is the measure of a good church architect the number of projects he can handle at one time? Is the Guild, consciously or unconsciously, standardizing and normalizing instead of providing the incentive for unusually creative effort?

George Baskin

University Park Methodist Church
Dallas 25, Texas

EPISCOPAL CHURCH FOR BIRTH CONTROL TO EASE OVERPOPULATION

Dear Sir:

"... There are many lands today where population is increasing so fast that the survival of young and old is threatened... In such countries population control has become a necessity. Abortion and infanticide are to be condemned, but methods of control, medically endorsed and morally acceptable, may help the people of these lands so to plan family life that children may be born without a likelihood of starvation..."

The committee headed by Bishop Stephen F. Bayne, Jr. of Olympia, Wash., which studied family questions at the Lambeth Conference, said they had "reached the conclusion that some form of family planning, particularly in those areas of rapidly growing population, is an urgent necessity..."

This positive religious sanction of conception control as an effective means of solving one of the most critical problems of our time—overpopulation—is remarkable because not long ago the Anglican Church opposed so-called artificial birth control as vigorously as the Roman Catholic Church. The Lambeth Conference of 1920 voiced "an emphatic warning against the use of unnatural means for the avoidance of conception..." This revolu-

(continued on page 9)

NEW

NEW

NEW

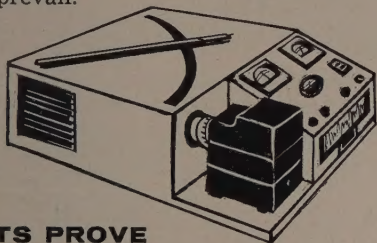


RADIANT

LENTICULAR SCREENS

FOR LIGHTED ROOM PROJECTION

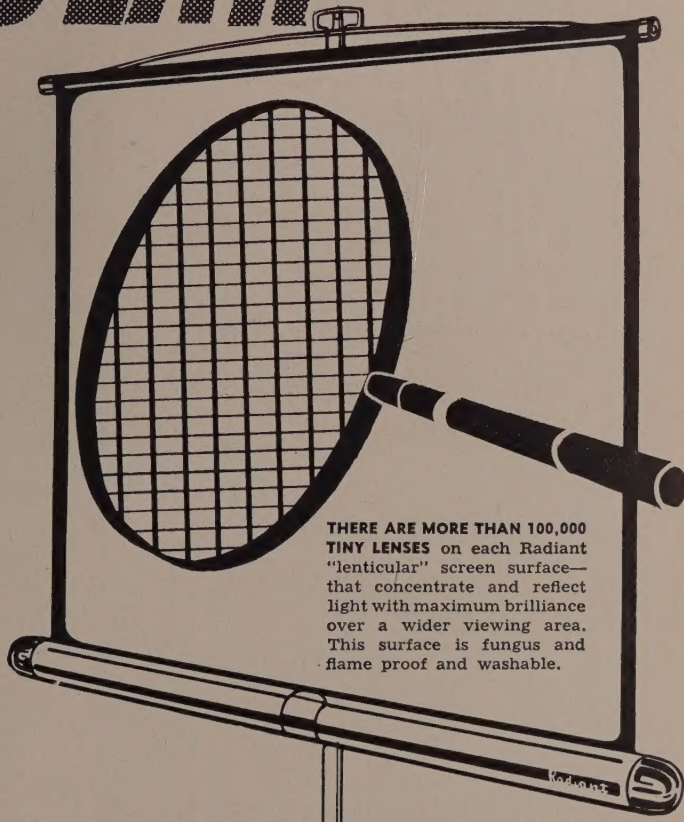
Of vital importance to all users of audio-visual aids is this new and different kind of "lenticular" screen surface—the result of more than 7 years research and development work by leading optical engineers and physicists. Actual tests have definitely proven that this surface is extremely effective for projecting in undarkened or even lighted rooms where no extreme or unusual ambient light conditions prevail.



TESTS PROVE

Special electronic testing equipment is used to check the efficiency of all reflective surfaces by Radiant's engineering staff. This equipment measures accurately light gain (brightness), percentage of fall-off, quality of reflection, and other factors vital to good projection results. The new Radiant "lenticular" surface has been subjected to these exacting tests with the following findings:

- 1 Radiant "lenticular" Screens showed a very high brightness gain with a minimum of fall-off at sides.
- 2 Radiant "lenticular" Screens provide increased brightness to an area 45° to each side of axis, thus offering a 90° good viewing area.
- 3 Radiant "lenticular" screen surface reflects colors with increased vividness and greater contrast.



THERE ARE MORE THAN 100,000 TINY LENSES on each Radiant "lenticular" screen surface—that concentrate and reflect light with maximum brilliance over a wider viewing area. This surface is fungus and flame proof and washable.

THE NEW "EDUCATOR" SCREEN—WITH LENTICULAR "UNIGLOW" . . . screen surface is available in sizes from 37" x 50" through 70" x 70". Exclusive TOEmatic leg lock, all-metal slat bar, extreme height adjustability, and many other features.

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Church Management: October 1958

the difference a spire can make...

crafted
by
Overly



Somehow a church looks incomplete without the inspirational soaring form of a spire. To graphically illustrate this point, we have removed the spire (photographically) from the view at lower left. Notice that the church loses much of its dignity and meaning. The view at right is, of course, the way the building was designed and constructed complete with a 62' spire and cross. • This graceful ornamentation is a product of our unique cost-saving prefabrication techniques. It was crafted in $\frac{1}{8}$ " and 18 gage aluminum and will last the church's lifetime without maintenance.

• Your church, too, should have the completeness of a spire crafted by Overly. • Send today for our history of spires, "Pointing to God."

OVERLY MANUFACTURING COMPANY

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LOS ANGELES 39, CALIFORNIA



*Messiah Evangelical
Lutheran Church,
Larchmont, Pa.*

*Architect: T. Norman
Mansell, Philadelphia,
Pennsylvania*



THEY SAY;

(continued from page 6)

tionary change of attitude is proof of the gravity of the world population situation.

World population is now growing by 5,400 every hour or 47,000,000 a year. A number larger than the total population of France was added to the people living on this earth in 1957—and the rate is accelerating. The Population Division of the United Nations estimates that the present world population will more than double—and reach six or seven billion people—in the next 40 years.

The principal reason for this unprecedented growth is that medical discoveries and recent wide-spread advances in sanitation have improved health and prolonged life spans in Asia, Africa and Latin America. This has lowered death rates—without changing high birth rates.

As a result hundreds of millions of people in the world are hungry. A report by the U.S. Department of Agriculture finds that population growth in the Far East is outstripping the rise in food production. Food *per capita* is less than pre-war.

These millions are ill clothed and housed and generally dissatisfied with their lot. In their desperation they are susceptible to Communist propaganda and infiltration—and may be enticed to violent actions by ambitious demagogues.

But improvement of living standards in underdeveloped areas is impossible without a slowdown in population growth. Birth rates must somehow be brought into balance with death rates.

Today the "population bomb" threatens to create an explosion as dangerous as the explosion of the H bomb, and with as much influence on prospects for progress or disaster, war or peace. But while the H bomb is only being stockpiled, the fuse of the population bomb is already lighted and burning.

Hugh Moore,
President, Hugh Moore Fund
New York City

INEFFICIENT PLANNING

Dear Sir:

I know of your deep interest in church building, but I call your attention to some things in the floor plans of Edwards Congregational Church in your August issue.

1. It seems to me the board room could better have been placed off the study.
2. The choir store room is a long way from the choir as is the boiler room as a central heating plant.
3. The primary room apparently serves also as a dining room for adjoining it are the only kitchen facilities shown. This means the constant moving of furniture which is hard on the janitor.
4. The toilet facilities are certainly questionable for a building this size.

(continued on page 81)



A Bemiswall installation in the handsome new Westwood-Cheviot Church of Christ, in Cincinnati. Note how Bemiswall's minimum stacking space provides maximum floor space.



The parlor instantly becomes three rooms with sound-isolating Bemiswall. The free-hanging fabric-and-plastic design guards against injury should children fall against it.

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you'll be amazed at your saving!**

It's wise to get competitive bids on the folding doors to divide your room space . . . and you'll find, as many churches have, that Bemiswall will save you up to 40 percent or more.

Yet Bemiswall is sound-resistant, fire-resistant, lightest in weight, sturdy and long-lived . . . and it has minimum stack width.

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1. Fits the standard size letter filing cabinet (9½" x 11¾")
2. Complete church record for each member of the family
3. Records pastoral calls
4. Provides a folder for supplementary family information, confidential counselling material, etc.
5. File may be transmitted to new church if membership is transferred.

Price: 7c each

If you now have a filing case the complete system for a church of 100 families will cost but \$7.00; a church with 200 families, \$14.00; a church of 500 families, \$35.00.

DOUBLE LIFE FINANCIAL RECORD

LOW COST: Each card, 6c; cost per pledge, 3c per year; \$6.00 per 100; \$60.00 per 1000

When paying in advance add five cents for each dollar of purchase price to share in postage costs.

SEND 15c FOR SAMPLES AND DESCRIPTIVE MATTER

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Simple, Economical, Efficient

The system consists of a 3½" x 6" family information card and a binder.

Binders come in two sizes. The ½" binder holds fifty cards. It sells for \$1.00 each; the ¾" binder will hold 100 cards; it sells for \$1.25.

Binders are made from long-lasting black lexide.

The cards sell for \$1.10 per 100; 500 or more, \$1.00 per 100.

Use white cards for members; colored cards for prospects.

DIRECT ACTION CONTRIBUTOR'S RECORD

For Recording Weekly Contributions

LARGE SIZE 9¼" x 11¾". Large enough for easy, legible entries

EASY FILING Fits the standard letter size filing cabinet

LONG WEAR Printed on a heavy white card stock

THREE RECORDS IN ONE Three records, local, benevolence, and special, on one card

TWO-YEAR RECORD Identical copy on both sides of the card

COMPACT Five hundred cards take but six inches in your filing cabinet

For churches which prefer to keep the weekly offering accounts in a binder. These sheets, arranged by quarters, are 14" x 8½" in size. They come in duplicate so that a quarterly report may be detached and mailed to the contributor.

Binder alone (with extension posts) \$3.35
Alphabetical dividers \$2.50
Sheets (in sets of two) 100, \$2.25; 250, \$5.00; 500, \$9.75; 1000, \$16.25.

We can supply a three line rubber stamp with name and address of your church for \$1.50.



THE PROFESSIONAL JOURNAL OF THE CHURCHES

How Crazy Can One Get?

Somehow or other, we missed Part I of the paper "Pacifism, Socialism, Communism, and the National Council of Churches" which is being published in *News and Views*, the organ of The National Laymen's Council of the Church League of America at Wheaton, Illinois. We are now reading Part II in the August number. We were amazed at some of the comments made by J. B. Matthews in his attempt to label American ministers as "fellow travelers" with Communism.

One clergyman is so indicted because of the following statement:

(Churches) should not take so rigid an attitude that they cannot see that second generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their ideology and less a threat to the freedom of their neighbors.

What has happened to our thinking that to feel such a hope for a new spirit in Russia makes one a Communist? Yet Professor John Bennet is so accused in the following words:

That, my dear readers, is an example of the Christian leadership offered by the contingent of pacifist, Socialist, and fellow-traveling clergymen of the World Council of Churches as well as the National Council of Churches in the United States of America.

Just when and where are we enjoined by the Christian religion to repress a hope that a people (even Russians) can advance in character and practice?

Again:

The avowed purpose was to pressure the President and the Congress of the United States to undertake negotiations with the government of the Soviet Union and demand that the United States delegation to the United Nations present "positive proposals for peace."

This was directed at the group of ministers who have affiliated themselves with the Committee for Peaceful Alternatives to the Atlantic Pact. Perhaps these ministers are evil.

We don't know. But we cannot see anything wicked in urging the President and Congress to present positive proposals for world peace and to negotiate with the Soviet Union or any other nation for that purpose. I would call such a concept pretty good Christian Americanism. It would require more evidence than is presented in this paper to class them as fellow travelers.

Have we reached a place where it is unchristian to pray for world peace or a communion of nations? Is it unchristian to believe that the time may come when the lion and lamb will lie down together? Does the Gospel no longer urge us to love our enemies and pray for those who despitely use us? To be a Christian in today's world do we have to learn to hate every person who is not a Christian?

We are just naive enough to believe the neglected beatitudes of the Gospels may have something to offer the frustrated civilization in which we live; and that courtesy, love and brotherhood may be stronger than hate.

Don't Pity the Poor Preacher

We were interested in a statement recently made by an educator. He was speaking on school budgets. He insisted that the time had passed when the technique of picturing the poor underpaid teacher was an effective method of getting better budgets for public schools. The same advice might be passed on to those of us in the ministry. Pity for the poor underpaid minister is no longer an argument which wins support for the preacher or the church.

In the first place, the average minister is no longer a member of the economically underprivileged class. We know, as does everyone else connected with church activities, that many ministers are underpaid; some receive such small salaries that they find living difficult.

But the advantages in ministerial salaries during the past decade have placed the clergy in a good position so far as income is concerned. The young minister going from the seminary to his first parish finds his situation much more favorable than that of the doctor, lawyer or engineer. This is true both socially and financially.

There are few churches today which do not provide living quarters for their pastors. In most communities that is a large item. The day he comes to the new community he is welcomed by his new congregation and the local press. He is already a part of the community. The men in other professions mentioned above have to make their own connections.

He has a freedom in the use of time which is denied those

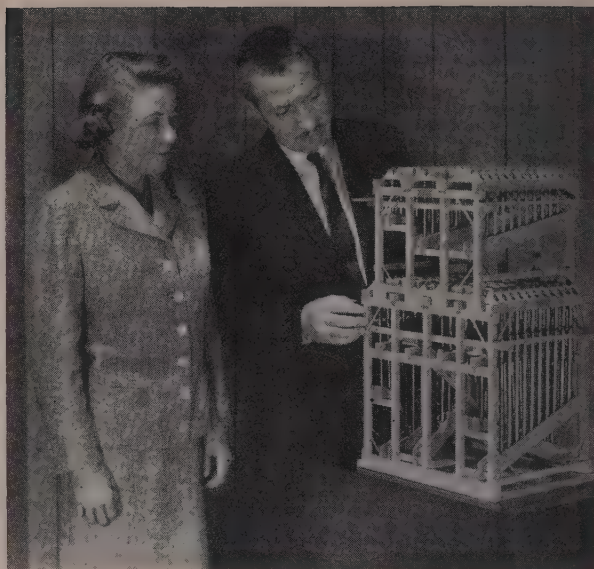
Stephen Foster Memorial

Our cover picture for this month shows the huge two-hundred foot high tower at the Stephen Foster Memorial, White Springs, Florida. This houses the huge ninety-seven tubular bell carillon installed by the J. C. Deagan Company. This is not alone the largest carillon that Deagan has built but is, as well, the largest ever built in the western world.

The memorial to the beloved poet-composer includes 243 acres of land through which flows the Suwannee river. Another building erected is the mansion which is a museum housing original scripts of Stephen Foster together with other memorial items. Two original paintings by Howard Chandler Christy, entitled "Beautiful Dreamer," and "Many Happy Days I Squandered."

A thirty-passenger side-wheeler has been placed in the river to give guests rides through the area. The boat named "Belle of the Suwannee" is a replica of the boats of Foster's day.

The carillon is equipped with automatic carillon playing equipment for frequent playing on a daily schedule. Following the dedication which will be held in January 1959 a special carillon program will be played by visiting artists who have been trained in the art by June Albright, Deagan



carillonneur.

The illustration above shows Mr. Jack Deagan, president of the J. C. Deagan Company and June Albright, standing by a model of the installation.

who work for a corporation or company. Few questions are raised if he adds to his established remuneration by writing or lecturing. Often he is the recipient of special discounts and favors.

Twice recently members of committees seeking pastors have pointed out that new men in the ministry start at a higher scale than new engineers who come fresh from engineering colleges.

But there is an even more vital reason for dropping the "pity the poor minister." It has done more to create a menial picture of the men in the profession than any other one thing. A generation ago humorists made much sport of the pastor moving around his parish to get chicken dinners. Today the cartoonists bombast him as the underpaid servant of the rich parish. These attitudes may create some pity, but such debasement does not increase the self-confidence of any clergyman.

We know that preachers themselves sometimes have been responsible for the "poor preacher" attitude. "He has a poor mouth," I was told of one minister. Translated, it means that in his pastoral contacts he was creating pity for himself. That limits both his personality and his success.

Of course, we are not seeking less compensation for men of the cloth. But we are suggesting that the new day demands new techniques. Sell your program first, have confidence that the laborers who are worthy of their hire will be compensated according to their several abilities.

Even if that hope is not realized, we will be richer in the end if we base our requests on the quality of service we are rendering or the projected program of the church rather than on our own physical needs.

Toward a Police State

He is a highly respected clergyman but recently he has run against the rough edges of the law. It seems that because of poor arithmetic he mailed thirty dollars too little to the Department of Internal Revenue. He received notice to that effect, which seemed a perfectly normal procedure. But he did not expect the threatening note which came with it.

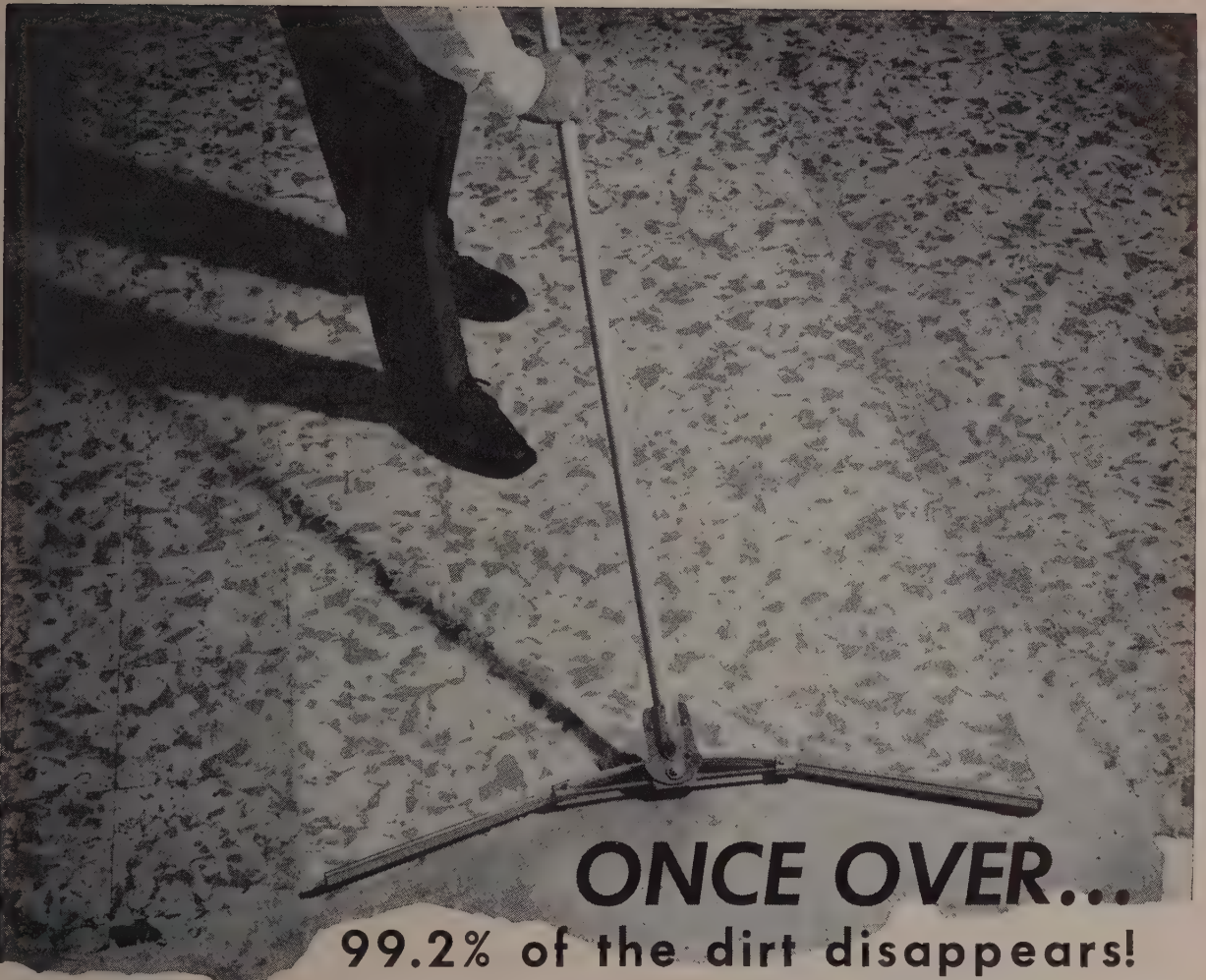
You will be saved inconvenience and further expense by making payment of the "balance due" within ten days of this notice. If payment is not received by that time, your account will be assigned to a Revenue Officer who will take the necessary action to enforce collection as authorized by law.

Now he is scared. He knows of a doctor-farmer not too many miles away who had his auto impounded by the government because it was assumed that he had planted more than the permissible acres of wheat. Actual measurements have since shown that the assumption was wrong. He had heard Cyrus Eaton tell by television that secret agents of the government were everywhere present with authority to enforce each decree—by physical force if necessary.

What did he do? He mailed his check for thirty dollars plus fifty cents interest which the government had added, and he hopes for the best. What will happen if the envelope is delivered too late?

Don't try the government method in trying to collect church pledges from your delinquents. If you try it we suspect that you will lose both the pledges and the delinquents.

(Editorials continued on page 46)



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*York Research Laboratory report available on request.

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411—422



444

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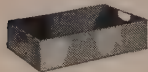
*for all-around service...
with a size and type
of cart for every need*

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Size of Shelves	15½ x 24"	17¾ x 27"	15½ x 24"	17¾ x 27"	21 x 35"
Clearance between Shelves	11¾"	12¼"	12"	12"	13¼"
Stainless Steel in Top	22 gage	20 gage	20 gage	20 gage	20 gage
Stainless Steel in Uprights	20 gage	20 gage	16 gage	16 gage	16 gage
Carrying Capacity	200 lbs.	200 lbs.	400 lbs.	400 lbs.	500 lbs.
Standard Bumpers			Corners & Handle	Corners & Handle	Corners & Handle
Diameter of Caster Wheels	3"	3"	4"	4"	4"
Shipping Weight	28 lbs.	33 lbs.	37 lbs.	45 lbs.	72 lbs.
PRICE (FOB Milwaukee, Wis.)	\$32.95	\$39.95	\$51.00	\$56.75	\$98.25

• 311—322, Standard for Average Use • 411—422, Heavy Duty for Constant Service • 444, Extra Capacity for Hardest, Heaviest Use

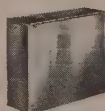
QUALITY features — construction — materials — characterize all LAKE SIDE Utility Carts. Ideal for transporting dressings, medications, instruments, mobile equipment . . . for serving and clearing work in the cafeteria and kitchen. Made from sanitary, easily cleaned stainless steel for smooth, silent handling. Constructed for years of dependable service. If you save only *minutes* a day, a LAKE SIDE Utility Cart will pay its cost in a year's time — and go on to return constant dividends in efficient service.

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W. H. DAVIES

*Frank H. Ballard**

Long before I knew Davies the poet I had met him as a prose writer. I met him in *The Autobiography of a Super-Tramp*, which, as Bernard Shaw says in the preface, "is a placid narrative, unexciting in matter and unvarnished in manner, of the commonplaces of a tramp's life." There was in it no sign that he had ever read anything later than Cowper or Crabbe, not even Byron, Shelley or Keats, much less Morris, Swinburne, Tennyson, Henley or Kipling. There was indeed no sign of his ever having read anything otherwise than as a child reads. The result was a freedom from literary vulgarity which was like a draught of clear water in a desert.

After having introduced himself in this naive way, Davies goes on to explain how his father being dead and his mother marrying again, he was adopted, together with a sister and an imbecile brother, by his grandparents. In South Wales they lived happy days with the two old people, "a maidservant, a dog, a cat, a parrot, a dove, and a canary bird." At school he fought so fiercely that it was prophesied he would be a pugilist. Actually he started work in an ironmonger's shop. Very early he discovered the pleasures of books, and while still an apprentice composed a poem which was recited at a mutual improvement class. But the wanderlust was strong within him, and soon after the death of his grandmother—a Baptist in creed, but full of the milk of human kindness—he gathered together fifteen pounds and "full of hope and expectation embarked for America."

His first impressions of "God's own country" were good, especially of the general respect for women, and the way in which women did their best to deserve it. But failing to get employment, he fell in with a notorious beggar from whom

he learned the tricks of the trade. Together they tramped the country, doing the watering places in the holiday season and making for the towns in winter. They did not overdo the exertion of walking, finding it possible to ride on trains without tickets, sometimes on the bumpers, or the roofs, or even the narrow iron rods under the cars. When he was twenty-six or twenty-seven he lost a leg in attempting to leap onto the step of a luggage car as a train moved from a station. He missed his footing and fell heavily to earth. After much shouting he was carried to the waiting room, and in order to appear cool, calmly took his pipe from his pocket, filled it and smoked. Bernard Shaw in his introduction asks with mock indignation whether a man should lose a limb with no more to-do than a lobster loses a claw or a lizard his tail, as if he could grow a new one at the next halting place.

But Davies' personality was not as simple as all that. If for long tied down to one place, he wanted the open places and the wind on the heath. But if free as a lark to go where he would, he would dream of some snug cottage with a pleasant garden and plenty of books where he could write undisturbed. And whatever his lot—and he smiles about it all—the reader feels that it is all true, not make-believe. And without deliberately moralizing he makes us see that all the virtues are not monopolized by the respectable members of society, and we realize that illustrations for sermons might be drawn from beggars and cattlemen as well as from the conventional. I can't tell how often I was reminded of the college professor of wide contacts and large sympathies who used to tell his students that Christ came to call sinners to repentance, and that among the people he had met who were worth knowing were many that were badly dressed and of uncouth speech. Davies himself was impressed by the generosity he found amongst underdogs, and sometimes he contrasted it with the hardness of authori-

ties and societies that doled out "charity." If you want to read about such things, let me recommend that you occasionally put away your commentaries and histories and patristics, as I have done, and enjoy yourself in *The Adventures of Johnny Walker, Tramp*. Even the chapter on "The Religious Beggar" will bring relief from the strain of modern life.

It would take too long to tell in detail how Davies struggled to get into print. The first thing sent to a publisher was a tragedy called *The Robber*. It was in blank verse and was returned in three days. There followed a long poem in which the beasts of the field, the birds of the air, and even the fishes of the sea met in a forest glade to impeach man for cruelty to them, and then concluded with a description of their journey at midnight to the nearest town and the vengeance they took on the sleeping inhabitants. This also was returned. Finding tragedy and long poems unacceptable, he tried short ones, but with no more encouragement from publishers. He tried hawking broadsheets of his own composition with so little success that he gathered them together and burned them. At last he printed a small volume at his own expense, and amongst the people to whom he submitted it was Bernard Shaw. Let it be said at once to his credit that Shaw read it, saw that Davies was a real poet, and opened doors for him. Forgive me, reader, if the moral I draw is in some cases an unwelcome one. I will do it without many words. We grumble and growl when our early manuscripts are returned to us. We probably say that editors have no insight. Let us live a little longer and we shall see how wrong we are, how we must first find our own form if our stuff is to be palatable. And the situation is not saved when we reel off a list of masterpieces that have at first been rejected and then perhaps sold for an old song. We don't redeem a principle in quoting glaring exceptions.

Dr. Ballard, whose articles have appeared frequently in the columns of *Church Management*, writes from Linton, Cambridge-shire, England.

There may be yet more for the young writer to learn. Anyway it is wise to realize that an initial success does not make us a big noise. Davies did not step into affluence immediately, and when he died he was not hailed as a Shakespeare. *The Times* printed an obituary, a discerning, balanced estimate; it did not run into ecstasies. And Davies in his lifetime did not find that he was everywhere appreciated. "I soon found out that although critics praised my poems in a book, editors were not very eager to accept them as contributions. Not only that, but their pay was small. Of course, it is impossible for anyone, except myself, to know how I have been mocked since my name first appeared in print. I have had letters asking for my autograph when I have not had the price of a meal; and I have been invited to great houses when I have not had a clean collar to wear." It would be impossible to make people believe that a man could be so famous as to be invited to the houses of the great and yet be so shabby in appearance that beggars would meet him on the road and, taking him for one of themselves, say: "Hello, mate! What's yer luck?"

But, to judge from his poems, money was not part of his ambition. On the piling up of riches he is as emphatic as Saint James—though here I must talk warily. Years ago I published a book in which I proposed to quote Davies on this matter. Fortunately I thought it wise to appeal to the publishers for permission before doing so. The reply caused me to strike out what I proposed to quote, and in a few words to summarize him instead. How far a junior official in an office was responsible, or how far he was carrying out the instructions of the poet, I must leave others to decide. But I could mention *The Green Tent, A Greeting, Life Is Jolly, Money*, and plenty more that could have been read in court had things gone so far.

His collected volume of songs and poems runs to 533, and while there are many about men, from tramps to kings, there are more about birds and clouds, flowers and butterflies, the wind and the sea, rainbows and moon and changing seasons, bats and leaves, moths and mice. Davies admits that he has no book knowledge of nature, and Carlson Kernahan has shown that this is not mock-modesty but actual fact. He points out that he is as ignorant as most of us that though one often sees a flock of rooks, crows are seen only as solitary birds or in pairs. Yet birds, and especially the robin, fascinate him. There are pieces on sparrows and owls, hawks and cuckoo, the kingfisher, the nightingale, the lark. A general favorite is the little lyric *A Great Time*, in which he rejoices when he sees a rainbow and hears a cuckoo at the same time. That, he feels, is beyond the wealth of a millionaire. It may never happen again.

It is declared to be little beyond a

I AM THE CHURCH

I AM THE CHURCH. I am high on the lofty hill. I am lovingly held in the soft curve of the green of the valley. I am caught on the brim of a deep blue lake. I am within sight of the shifting sands of the sea. My home is everywhere, and yet . . . my real true home is in the heart of man.

I AM THE CHURCH. I am grey with the dust of a hundred years beneath my feet. I am white with the new look of completion. I am ageless in my stucco, my brick, my wooden frame.

I AM THE CHURCH. I hold the lives of old and young. I make friends and see them marry, and see them die, and find new friends of faith to fill the gap. Glad songs ring through my rafters toward the sky. Prayers bow the heads of those within my walls. God's words echo through me with the wisdom of eternity.

I AM THE CHURCH. A friend to those alone. An outstretched hand to those in pain. An ever present help in time of need.

I AM THE CHURCH. I am not perfect. For though I represent a perfect God, my reins are held by imperfect man. But still my great steeples point to heaven. My crosses point to eternity. And the message preached to my people points to salvation. My efforts are not in vain; for sometimes "one man" enters my doors and a "NEW MAN" later leaves.

I AM THE CHURCH. I am glad of my heritage. Humble before my responsibility. And with a great hope and love for all men.

Neil Wyrick

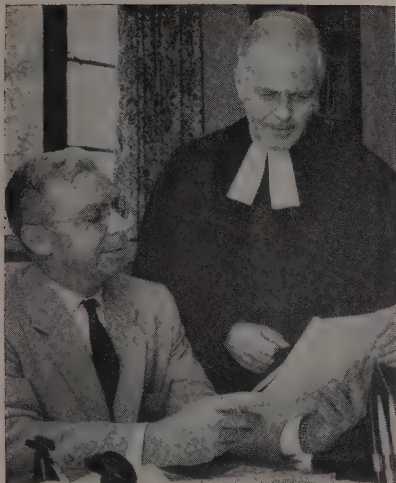
pagan feeling. "It is humane enough to embrace the whole world of animal life; but it seeks no spirit behind the phenomena of nature." And it is true that there is little which could formally be classed as religious. But I am often reminded of Saint Francis of Assisi, and feel sure the two would have appreciated one another. Bernard Shaw, in the preface already referred to, says that "if he is to be encouraged and approved, then British morality is a mockery, British respectability an imposture, and British industry a vice." There is plenty in the prose and in the verse to substantiate that verdict. But, explain it as you will, there is much in the poems to remind me of the gospels, and even the prose is instilled with the virtues of simplicity, truthfulness and sin-

cerity. The generosity that makes him give two pounds a week out of a private income of ten pounds (prewar values, let it be remembered!) to one needier than himself; the contentment with simple, natural things; the confession that anxiety is a sin greater than laziness; the feeling that in straining after pleasures and money for themselves men are missing life's fine joys; the appreciation of solitude; and compassion for animals in their need—these and a dozen other significant facts remind me constantly of a poet who contrasted the beauty of a wild lily with the magnificence of Solomon. There is the same distaste for hypocrisy, and the same love of reality; the same turning from the righteous who are satisfied with their righteousness, and the same affection for publicans and sinners. "The immorality of the matter is stupendous," says Shaw; but he is careful to add: "It is purely an industrial immorality." I do not excuse the immorality, yet I find Davies' writings a wholesome escape from psychological novelists who delight in suggestive pages, and—may I add?—from the sermons and other literature that flows too often from ecclesiastical pens.

Finally, I am struck by Davies' power of detachment. He lived in one of the most momentous epochs in human history, and barely says a word about it. There are only two or three songs with any trace of war and postwar confusions. This has exposed him to criticism from those who believe that a poet should be so heedful of the contemporary scene that it is mirrored in his writings. But is it not a poet's chief duty to mirror that which is elemental and eternal? How are we otherwise to explain that during years of war anxiety the most read poet in America was, not one of the strenuous souls with a vocabulary provided by "science and engineering and all the multifarious enterprises of mankind today," but John Keats who inhabited a quieter England. Those who are still unconvinced would also do well to turn their attention to the book of Job, which rightly has its devotees in every generation, yet has no local coloring or contemporary history. They might with advantage also consider that one who was a poet—though also far more than a poet—uttered words of wisdom and grace which pass not away, not primarily because of their beauty but because of their truth. Jesus of Nazareth also lived in stirring times, amongst a little people who were subject to the Roman Empire, and there are only a few references to political problems or imperial policy. It is true that some men must plunge into public life and spend their energies on passing concerns; but how poor we should have been if some had not lived for eternal realities and unchanging truths. Let our Wordsworths and Shelleys, and Burns and Davies enjoy—if that is the right word—their quiet retreats.

Minister-Manager Team

Barbara Cox*



Above:

George Reynolds, left, business manager, catches Dr. Cropp just before services to check financial sheet.

Right:

Mrs. Henry E. Foster and her daughter Ann puzzle over directions posted over Christian Education office window—Alice in Wonderland-type instructions on how to find the many church school divisions.

The borrowed rooms of the military academy still smelled of chalk dust on those Sunday mornings seventeen years ago. But to the "early Christians" of San Marino, California, who gathered there to worship, the atmosphere was more like that of the catacombs of Rome.

Just seventy-seven members—feeling somewhat revolutionary because that tiny, strictly residential city of theirs still showed signs of edginess about their presence. The town had swallowed hard on Episcopalians and Catholics—but a non-liturgical church? What if it should draw crowds?

The objection seems fantastic now, but the premise was true. Crowds *were* drawn in by the new church—crowds who rejoiced in its message, plunged enthusiastically into its program, pushed its membership to over 2500 this year, and

Making every penny count is the star in the crown of our business manager, George Reynolds. But before we paint him into our picture, let's sketch in a little more background.

Humbly aware of the perils facing any overnight wonder, our ministerial and lay leaders have kept their eyes firmly on God's purpose. The program enfolds everyone from cradle to rocking chair.

With a staunch volunteer staff in charge, babies of a few weeks sleep in the nursery while their parents attend church. The church school carries each child up not only through high school but on through college (our ministers travel the length of the state yearly to keep track of the campus crew) and military service, where our ministry has built a world-wide network of contacts.

When the young adults come home again they find their places in twenty-four groups—clubs for the married and clubs for the single, guilds for men and guilds for women, a niche for each and a sense of belonging for all.

But like any other member of God's family, this one had its growing pains. It tumbled into adolescence almost before it was out of rompers, and was as demanding in its physical needs as a husky youngster raised on super vitamins. The mere management of it threatened to put a price tag on God and turn his congregation into a score card.

San Marino Community Church is sincerely that—a community church; basically Presbyterian, but embracing all those whose Protestant denominations have no church establishment within the



built its property value to more than \$1,000,000.

That is the rags-to-riches story of San Marino Community Church. But you may be sure that the riches are spiritual only. Coupon-clipping is unthinkable in this consuming, expanding organization which, between 1947 and 1957, erected a fellowship hall, sanctuary and chapel, children's building and youth building, in addition to maintaining its other financial responsibilities.

Even with the physical plant in order, there is no end in sight. The youth program in particular has unlimited room for growth, with 1347 children listed for nursery through eighth grade, 450 for high school and 270 for college (and that was last year's tally).

Extreme Right:

Mrs. Thomas A. Melody, volunteer teacher in pre-nursery department, discusses prayer with serious young charge.



*Mrs. Barbara Cox is a member of the church and feature writer for "Los Angeles Times."

city. Its vigor springs from this mixed theological blood and from the man who has proved to us that the true meaning of pastor is shepherd, Dr. Frederick Cropp.

But a shepherd cannot watch his flock and stand in the market place at the same time.

That is where George comes in—George Reynolds, self-styled "fifth wheel" of the five-member senior staff. Business manager, shock absorber, dedicated layman, he firmly believes God led him to his job.

With the field of church business management still in its pioneer days, George Reynolds must rank as a native guide. He now has almost six years' experience under his belt.

MINISTER NEEDED HELP

Late in 1952 the church faced one blunt fact: What had been possible for one man to do when the congregation numbered in hundreds had become physically impossible when it numbered in thousands. With all gratitude for the earthly goods brought in by the swelling membership, Dr. Cropp found more and more of his time going to that stewardship and less to the preaching, counseling, baptizing and marrying that he had been called there to do in the first place.

His own training in business administration told him the danger signal was about to buzz, and the experienced board of trustees knew he was right. They decided to find a business manager.

They got their man—the pleasant, broad-shouldered clerk of session at Glendale Presbyterian Church, who had served with devotion in all its organizations and who (especially significant for San Marino) had been chairman of the Christian education and building committees. He and his wife had been sponsors of the college group and had raised two fine children of their own.

Equally impressive were his civil engineering degree from the California Institute of Technology and his nine years as administrator of the vast maintenance and construction activities of Angeles National Forest, a job demanding an intricate balance of personnel and budget.

But the best thing about George Reynolds was that he wanted the church managership when it was offered to him. He didn't need it—he wanted it. A co-worker told him at the time that he either "had a lot of guts or was a darn fool." George still doesn't know which, but he is sure of this: He has never worked harder, never enjoyed anything more, never found anything more worthwhile.

George simplifies his job this way: "I'm here to relieve the minister."

LIST OF DUTIES

This is probably one of the most gigantic understatements on record. Here is the list of his duties as outlined three years ago, and each category has doubled in scope since then.



Proud moment for San Marino Community Church was when one of its own young people was ordained before the congregation. The newly ordained Charles Hammond, at right greeting members and choir with Dr. Cropp, was active in San Marino church's college group before attending Princeton for theological training. He is now pastor of Kreutz Creek Presbyterian Church, Hellam, Pennsylvania.

1. Financial. He receives and disburses all church funds. (That means church school, youth, benevolence, deacons' and building funds in addition to regular operating funds.)

He prepares those headache-causing financial reports and budgets—monthly, quarterly, yearly.

Upkeep and repairs of grounds, buildings, equipment and furnishings? George's job, of course, from supervision and arrangements to keeping a complete inventory and making recommendations for what should be bought and what discarded.

When salesmen come around, they see George, unless there is a new building, addition or alteration in the offing. Then they may have to catch him on the run because he will be out securing estimates and bids or inspecting progress. He also certifies completion of contract.

Then there's the matter of insurance, bequests, taxes, property, parking, traffic—well, you know that story.

2. General Management. Nonministerial personnel is George's job, from interview to supervision. But he also directs the energy of our wonderful volunteer workers into effective, coordinated channels.

What about the use of church rooms? Check with George first and you will avoid conflicting schedules. Publications and mailing? George again. Miscellaneous supplies to order, receive and check? You guessed it.

3. Public Relations. George considers himself weakest here. Newspapers intimidate him even before he reaches their doors. But all he has to do is press the button in his brain marked "administrative thinking" and out comes the name of the right person to carry through on press releases.

PERSONAL PUBLIC RELATIONS

When it comes to personal public relations and good will, George bounces back to the surface. One day it may mean greeting members at the church door before services. One night it may mean dropping in at a club meeting while the minister attends another. Again he might be asked to represent the church at some civic function.

Somewhere despite all this he finds time to be the enthusiastic treasurer of the Southern California chapter of the National Association of Church Business Administrators.

Totaled, George's services are staggering. Yet many churches still ask their ministers to do all this and be pastors, too, at a heavy loss in spiritual guidance. A recent survey by the National Lutheran Council, as noted in *The Los Angeles Times*, showed that more than one-sixth of a pastor's time each week went to administrative duties. One remarked, "Promotion, administration and secretarial work lead to the forced neglect by the pastor of those primary things for which he is called and prepared."

Probably, then, the overall category for George Reynolds is efficiency expert. The proof of his financial pudding was when he saved more than his salary in his first six months!

But he is efficient in another way, too. He makes Dr. Cropp more effective spiritually. How? By acting as a bumper in those little disputes (what color to paint the kitchen) that pop up in any church. When a minister takes sides in these small issues, the losers inevitably carry chips on their shoulders, and all too often close the door to spiritual guidance when they need it.

(continued on page 22)

Handel's Church

Edna Chavannes*

The modest exterior of St. Lawrence, the parish church of Little Stanmore, known as Whitchurch, gives little indication to the casual passerby of its hidden beauty, its art, its history, and its precious traditions. Just as the dull outer coat of the sea shell hides from the eyes of the incurious its delicate mother-of-pearl lining, so do the walls of this "unique" church conceal its treasures.

From the time that this writer went to Edgware, in Middlesex, about forty-five minutes from London by bus or subway, the people in the neighborhood urged a visit to this church as one of the privileges of a visitor to England who was not the usual tourist, doing a quickie of a dozen countries in as many days. It is commonly known as "Handel's Church."

The date deeply incised in the stone wall which partially encloses the church grounds was 1400-1700 circa. Since we discovered that the definition for the word "circa" simply means approximately, we share this information with the reader.

Later investigation revealed that the date of its original founding was probably the tenth or the eleventh century, since some historians refer to this site as having been given to the Lord of Stanmore Manor by William the Conqueror. At any rate, it was later held by the priory of St. Bartholomew, Smithfield, and in 1710 it was part of the estate of Sir Thomas Lake, Secretary of State to King James I.

While this was not known to me on my first visit, I was intrigued by the burying ground for the church's communicants, which surrounds the building, much in the same manner that was common, in the past, in the southern part of the United States. As a matter of fact, a reminder of this custom of burying the dead in the church yard is evidenced by the graves of the illustrious, and lesser folk, in the churchyard of the Bruton Parish Church in Williamsburg, Virginia.

On a recent Sunday morning, it was this writer's privilege to attend the regular eleven o'clock worship service at Whit-

church. The ushers were busy showing people to their seats, which are narrow pews, enclosed with a high gate which must be opened to admit the worshipper. In olden times, there were only two prayer books assigned to each pew, and they were chained in. Some of the pieces of chains still remain, as does the "Vinegar Bible," on display in a glass case.

This famous edition of the King James version of the Bible was published in 1716-17 by a Mr. Baskett of Oxford. In Luke, the twentieth chapter, the word *vinegar* was erroneously printed instead of *vineyard*.

During our first visit to this church, as a worshipper, we were not as attentive to the sermon as the rector might have wished. We were equally divided in attention between our admiration for the paintings on walls and ceiling, and our

difficulty in remaining fixed on the extremely narrow seat of the pew. Not only is the back almost straight up and down, but if there is a slant, it inclines toward the shoulders, and away from the small of the back. Services in Anglican churches are not usually very lengthy, but are according to ritual, which involves kneeling several times. As most of the older churches have very cold stone floors, it is a comfort to find kneeling pads at each pew.

Even the person who knows only enough about art to know what he likes or what he doesn't like, should be impressed by the paintings in Whitchurch, which were executed by two of the leading artists of the eighteenth century, Bellucci and Laguerre. While they were Italian and French, respectively, they attained fame for their works in England other than in Whitchurch. The first Duke of Chandos, James Brydges, was their patron for the adornment of this lovely replica of the chapel at Versailles.

HANDEL THE KAPELMEISTER

This church, called "unique in England" by Michael Robbins, author of *A New Survey of England-Middlesex*, has caused some controversy because the claim is made, not only by the people of its parish, but by many historians, that this is indeed "Handel's church," where he was *Kapellmeister*—or Choir Master, for this same Duke of Chandos, from 1718 to about 1721. Charles L. Holness, the present vergier for Whitchurch, and author of several booklets on Whitchurch, states in *A Short Guide to St. Lawrence, (Whitchurch) Little Stanmore*: "Handel composed the Chandos Anthems, the Chandos Te Deum; and his Oratorio 'Esther' was performed in this church for the first time in the year 1720." *A Dictionary of National Biography* by Brown and Burthogge states: "There was a magnificent chapel in which he (Chandos)



Above:

Charles C. Holness, Vergier of Whitchurch, and the author of several books and booklets about the church. He is standing inside one of the old-fashioned high-backed pews (which has a door opening into the only aisle), and is holding a piece of chain with which the prayer books used to be fastened inside the pews.

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Left:

This quaint old building is now a candy shop. It is called "Handel's Smithy," and is said to be the smithy which belonged to the Harmonious Blacksmith, who was a clerk at the church now known as Handel's Church.

Right:

A corner view of Whitchurch-St. Lawrence, the parish church of Little Stanmore. This shows a portion of the Tower which may be 11th century from evidences present in the original structure. This shows the graves of communicants who are buried in the churchyard.



maintained a full choir. Handel spent two years at Canons (the ducal estate); he composed twenty anthems for the service, and there produced the first English oratorio 'Esther'."

Another authority, J. Travenor-Perry, editor, *Memorials of Old Middlesex*, writes: "A cheap attempt was made some twenty years ago to upset the statement that Handel played on the Whitchurch organ. . . The Whitchurch musical services in the days of the Duke of Chandos, when an orchestra was used, in addition to the organ, was said to be 'superior both as to numbers and excellence to any European court bands of that period.'"

There is, however, no doubt of the fact that the first Duke of Chandos did employ outstanding artists such as Bellucci, Laguerre, and Grinling Gibbons to adorn lavishly "Whitchurch, or Stanmore Parva (Latin for "little") . . . a parish church to which that much misused word 'unique' may be justly applied."

The first Duke of Chandos, Earl of Carnarvon, eighth Lord of Suddlessex, in his lifetime both made and spent a fortune, reputed to have been between two and three thousand pounds, and he lavished most of it on the building of his ducal dwelling at Cannons, and on the rebuilding of Whitchurch, known as Whyt Church, during the sixteenth century.

If there were no historical references to Whitchurch, Pope, the satirical poet, would have immortalized its artistic embellishments by his writing lines—it is said in a pique at the loss of the Duke's patronage—which read:

On painted ceilings you devoutly
stare,
Where sprawl the saints of Verrio
and Laguerre.
To rest, the cushions and soft dean
invite
Who never mentions Hell to ear
polite.

In reality, Verrio is known to have been Laguerre's instructor, and the other artist who was commissioned by the duke was Bellucci. Grinling Gibbons, who

decorated Handel's organ with his unsurpassed carving, was noted for his work with this medium.

Gibbons, born in Rotterdam in 1618, the son of a skillful carpenter, Simon Gibbons, was of Dutch and English parentage. In England, his home was in Yorkshire. He was patronized by John Evelyn, the famous diarist, as well as King Charles II, who bought from him "The Stoning of St. Stephen," a well-known wood carving containing seventy figures and made from three blocks of wood. Gibbons, who worked with Sir Christopher Wren, famous church architect, both made and supervised the wood carving for St. Paul's Cathedral, as well as for many other churches which have Gibbons pulpits or altar rails. His pendent groups, festoons of flowers, fruit and game, are easily identified by their taste, delicacy and life-like qualities. When he carved a pea pod, he would show several of them open with the peas looking so natural that one wants to reach forward and remove them from the shells. It is no wonder that the parishioners of Handel's church point with pride to his organ, or rather the one on which he played, and which "was carved by Grinling Gibbons . . . from wood that grew on the Duke's Estate," according to Charles L. Holness in *The Tower (Whitchurch) with Memories*.

A TREASURY OF ART

In *Reminiscences of a Verger*, also written by Holness, in Chapter Six, we find:

"The Church has always been noted for its musical tradition ever since the time of George Frederick Handel. This is how I see the vision: The Duke of Chandos in his own pew, with his great ladies, in the centre of the gallery, his bodyguard on each side in the two small boxes. Down the nave on the right were the ladies in their pannier dresses, large hats and curls; the gentlemen on the left in their knee breeches, silk stockings, buckled shoes and powdered wigs, with their swords; Handel at the organ in his plush coat with gold facings; the orchestra in the front, and vocalist singing on the

platform to His Grace as he sat up in his private pew in regal state."

Descriptions of this church both in J. Travenor-Perry's *Memorials of Old Middlesex*, and in Holness' *Short Guide to St. Lawrence (Whitchurch)*, tally, with Holness giving additional detail.

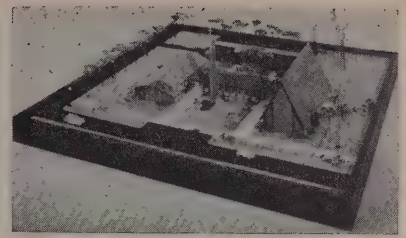
In the first of the above references we read:

The ceiling of the nave is divided into eight compartments . . . on the walls are paintings of the four evangelists, and figures symbolic of Christian virtues. The Adoration of Jehovah over the altar is an imposing and fine composition. The pictures on each side of the altar, the Adoration of the Shepherds and the Descent from the Cross are by Bellucci.

Holness writes: "The nave ceiling is divided into eight panels, representing eight of our Lord's Miracles, on the south side, (1) 'Thomas in his unbelief,' (2) 'Healing the Blind,' (3) 'The Angel troubling the waters,' (4) 'The Man Possessed,' on the north side (1) 'The Raising of Lazarus,' (2) 'Peter and Our Lord walking on the sea,' (3) 'Feeding the five thousand,' and (4) 'The Wedding Feast of Cana;' these are by Laguerre. On the walls we have the three Christian Graces, 'Faith, Hope and Charity,' the Evangelists Matthew, Mark, Luke and John, with St. Peter and St. Paul."

Holness continues: "The West Gallery which is approached by a lovely oak stairway and paneling is divided into three, the centre being the spacious pew used by the Duke and his friends. . . The Fresco on the ceiling of the Duke's pew is a very fine copy of Raphael's 'Transfiguration,' and was executed by Bellucci." Holness also tells us that "the two pictures on either side of the Altar . . . were painted by Bellucci."

Antonio Bellucci, born 1654 in Italy, died in his native land in 1726. His work is plainly that of the Italian school, although many of his pictures are hung in
(continued on page 30)



Picture of one of the church models on display at the conference. Note that the spread out design clearly shows the various units of the modern church.

CHURCH BUILDING CONFERENCE IN MILWAUKEE

Upon invitation of Creative Buildings, Inc., a group of church leaders recently met to discuss the problems incident to new church building. The discussions ranged from sites to finance. Most of the men present represented official boards of their denominations.

Seated around the table are, outside, left to right; J. L. Houff, W. C. Phelps, D. B. Davidson, John H. Nolting, Paul Ph. Spitz, Philip S. Dybvig (in corner R. H. Matzdorf and Howard Gygaz), Hugo Leinberger, W. M. Wick, E. G. Roth, S. C. Shangler, R. E. Muterspaugh, R. H. Hammond, James M. Johnston, William H. Leach, Ogle Chastain, W. T. Jones, L. B. Wadsworth, T. V. L. Harvey. Inside, left to right: H. V. Austin, Jean McCarrey, Roy D. Murphy, H. H. Hast, F. E. Lietz, W. E. Gorman, John D. Martin, Frederick Rickleef, J. H. Hager and George Frampton.

Church's Property Keeper?

*Rev. A. W. Guild**

Just where do a young minister's ordination vows come to grips with neglected parsonage buildings, run-down church plants, and over-ripe needs for improvement in church property? I, for one, faced this challenging feature early in my ministry. A few ministers are in the saddle during new church construction, but a much larger number seem either too ignorant of such things, or too timid to face property care.

With assisting laymen from the local church I've installed new kitchen ranges in place of shabby, inefficient stoves, laid new linoleum, added radiators in cold kitchens, secured new papering and painting, even though I was likely to move within the twelve months to follow, and that more than once happened.

"Is it worth it?" a neighbor clergyman asks me, looking on. "What do you expect to gain?" another clergyman actually asked me in another situation. Now, no doubt, many of our men are without mechanical tendency, without an eye to constructive values, but one would have to be blind not to be aware of some crying needs in run-down church plants and dwellings in which the minister and his wife must exist.

An inconsequential ministry is a burden on the minds of some of our clergy, according to reports appearing in this and other magazines. Failing to get their teeth into primary tasks effectively, baffled by a wall of indifference or lethargy sensed in and through the fabric of a congregation, or aware of stubborn, unyielding opposition to making open change from pet sins in daily lives, and preaching in a period when the priestly function controls so largely a man's ministerial leadership, an altogether too large number of men seem seized with a sorry sense of futility. This should not be. Indeed, the sooner a new, galvanic glow spreads through all our ranks the better.

"Without vision the people perish," we are told. "Without pastoral property vision, church life languishes," is a statement also important. "I'd like to go down cellar and cut some wood," were the startling words said to me one evening by a charming Indian girl after a stellar performance, in which she held her audience two hours spellbound by her dramatic eloquence. "What can we do for you?" I had asked when she arrived back at the

*Rev. A. W. Guild, Congregational Church, Alton Bay, New Hampshire.

parsonage. "Two things, if you will, a glass of warm milk before retiring, but some wood to split beforehand," she said. Kicking aside easy chunks I laid out for her, she swung her ax like magic through knotty blocks I had avoided. Returning upstairs, "Now, I feel better. That physical outlet I need after the tense platform labors," she told us. I thought then, and since, how many of our men would be the better for balancing the nerve tensions the work produces with something of a distinct physical demand each day or so. "My husband couldn't swing a hammer," various Ministers' wives are heard to say. Should that prevent careful direction of needed improvements?

Only half a truth is the ancient adage that a good man with poor tools will do more than a poor man with good tools, and it is no excuse, surely, for complacency. A good man, forsooth, can do better work with good tools, and let us say so. Much of the inadequate parsonage setup across the land is due to this indifference or inability or blindness of successive clergy. This is not intended in any sense as criticism, but rather as a matter of regret. How many readers have found as I have, that when the facts are properly presented, men and women in the local church will respond and cooperate in making needed change!

WHAT CAN I DO?

"What can I do about it?" asks some harried clergyman. His neighbor, however, may find his body pleasantly relaxed and his mind and spirit released for sound sleep by the expedient of facing unmet repairs around the property, and doing something about it. Primitive kitchen conditions need converting sometimes as much as persons in the congregation, and I mean just that. Inviting a retired high school principal to leave his splendidly improvised workshop and assist me, a new kitchen cabinet sink was installed and new, sturdy topping fitted over all the cabinet surface of the kitchen; and here

was a kitchen sparkling with new beauty and efficiency. The progress that has followed under my successor, I like to believe, from his own "thank you", was in some measure due to the inspiration of that freshly improved kitchen.

An improved, and efficient parsonage surely makes a normal pastor alive with a sense of greater zeal, as he feels his people care and plan for his family and home.

A clergyman and his wife, invited to spend a week end in a promising church, were taken by a hopeful committee to the substantial brick parsonage, empty for months, for viewing. Well-built originally, with excellent appearance from outside distance, the building revealed so much external dilapidation, and so much dust, dirt and cobweb area inside every room that the minister and particularly his wife turned away in disgust and he refused the call. That church lost a good man needlessly, because they had not in decency freshened up their parsonage. The committee had not even asked, "Now, what would you wish done if you were moving in," as many larger churches with ampler funds have often done. I recall the pleasure with which I wangled permission and spent much time in summer heat getting hurricane shutters made and installed on a southern parsonage damaged by successive hurricanes. My successors would feel more secure, and more free for application to major tasks. Once done, the people were proud of the improvements.

A pipeless furnace in the hall of one parsonage produced 80 to 85 degree heat in the hall, and adjoining rooms suffered with 50 to 60 degrees. One winter of that and we were disgusted and unhappy. A new heating system; oh, no. The church board were horrified. They threw it in the preacher's lap. "Yes, you can ask for estimates, uncommitted, but we know it is too expensive to consider a hot water heating plant." An estimate of \$2500 and another of \$2350 were thrown out as impossible. On his own, the undaunted pastor located a millionaire junk dealer who agreed to supply guaranteed material and plenty, and supply a pipefitter for three days, at a total cost of \$400. Half the cellar was found boarded off, and when the pastor ripped off boards the other half was found dark, dank, and floating in water, a duck pond in the cellar. With farmer assistance, the cellar was drained, filled and given a new cement floor. The new heating system, installed and fired, kept the beams and floors crackling for three days as the unhealthy dampness gave way to wholesome heating. My successors found better living conditions because I cared. My satisfaction was in knowing others would have happier conditions for laboring in the Vineyard.

A MODERN VERSION

Luke 12:13-21

And he said to the churchgoing American, "Be careful how you use your life, for a man's life consists not in the number of gadgets he operates." And he told this story.

"The job of a certain man paid well, and his labor union secured for him even 'shorter hours' and more pay, with marginal benefits galore."

Then this man said, "What shall I do, for my house is no longer large enough to contain the things I have secured on time-payments, and the garage is a foot too short for my car."

And he said "I will do this; I will sell this house with heated garage attached, and I will buy a lot in a finer part of town, a ritzier place and there I will build an air-conditioned house with all modern conveniences for 'more gracious living.' I will also build a garage long enough to hold my new car with tail fins. Then I will say to myself, 'Now you have it made; take your ease, eat, drink and entertain new friends who may help you advance. Be happy.'"

But God said to him, "You poor fool! This very night, the installment collector is planning to ask for a settlement on these gadgets, your life mortgage is due. These things you have, whose then will they be?"

So is he who buys up temporal gadgets for himself and is not concerned with the eternal things of life.

C. R. McBride

MINISTER—MANAGER TEAM

(continued from page 18)

"Now people get mad at me instead of at him," George chuckles.

His efficiency also is felt by the Reverend Ben T. Cowles, minister of visitation and counseling; by Miss Gertrude Harberts, minister of Christian education; and by Robert S. Hogg, director of youth; all of whom may now place operational problems in George's lap.

RESPONSIBLE TO TRUSTEES

George is directly responsible to the board of trustees, a particularly active and dependable group composed of leading business men. "There isn't a petty man on the board," George says gratefully. "I'm not in the least hesitant about turning to them for guidance, advice and reassurance."

But finally, for George and all of us, there is Dr. Cropp. If anyone has received the impression that there is nothing left for the minister to do but sleep in his study, he has only to ask any member of our congregation. Our watchword for Dr. Cropp is, "How does he do it?"

He is everywhere, seemingly at once, carrying out the job God gave him. He is truly our pastor again, available no matter what hour or what need. He fol-

lows every turn of the machinery oiled by George, but he is no longer enslaved by it.

The teamwork of these two men has led George to make this his first word of advice to would-be church managers: "Pick your minister." He has a twinkle in his eye as he says it, but it's no joke. The relationship of minister and manager is necessarily close—the gears must mesh but not jam. The minister must be willing to delegate what was formerly his responsibility, but without losing track of it.

And the manager, as George says, must not consider himself "a part-time preacher." For after all, George is not only working for the church; he is a member of it, with the same need for pastoral leadership as the rest of us.

For this reason, George believes that the first requirement for a church manager is that he be a dedicated layman. Beyond that, he may be a young man searching for a profession, an established man with a secret yen to switch from his own business to the Lord's, or a capable older man dissatisfied with retirement. He may have a background in education, business administration, public relations, the military—there are many sources.

But whoever he is, whatever his qualifications, he must be, in George's words, "sold on the church."

The picture is completed—our church and its program. George Reynolds leans back in his office chair and smiles at us thoughtfully. A few miles away the dusty foothills pyramid into the pine and cliffs of mountains where he once roamed and worked. "If anything, I miss the mountains," he muses.

But the moment passes, broken by a shrill sound on his desk. He reaches across the papers, picks up one of his telephones and answers briskly, "This is George Reynolds, business manager."

George has a simple creed: "This is where God led me."

We all believe that, too.

WRITE, WRITE, WRITE

Ernie Pyle was a famous war correspondent. He always rewrote his column at least three or four times.

Abraham Lincoln rewrote the Gettysburg speech at least three times. There are those who say he wrote it four times. In his final revision (which may be seen in the Library of Congress at Washington, D.C.) he significantly added to the statement, "That this nation may have a new birth of freedom," the glorious phrase "under God", making his challenge read, "that this nation under God may enjoy a new birth of freedom."

Dr. Alexander Whyte of Edinburgh, the Scotch sermon master, said, "No sermon is fit to preach which has not been written three times."

Benjamin P. Browne, in
LET THERE BE LIGHT
(Fleming H. Revell Co.)

CONTEMPORARY SPANISH

St. Luke's Lutheran Church, La Mesa, California, of which G. H. Hoffman is the pastor, shows the desire to combine the traditional and Spanish influence with contemporary. Through the use of tile, Edwin Westberg, the architect, sought to join the modern church with the Spanish chapel. The seventy-five foot quadrillion tower, topped by a forty-seven foot aluminum cross draws immediate attention. Worshippers enter beneath the thirty-foot redwood cross. Religious symbols in tile are featured in an about the cross.

Stained glass windows extend the full twenty-two feet of the sides. These tell the story of salvation as told through the Old and New Testaments. The nave which seats 514 worshippers offered white oak pews finished in walnut, cone shaped lamps are hidden back of the arches.

Sloping grade permits a ground entrance on the first floor while a ramp gives easy entrance to the second floor.

Total cost of the 11,000 square feet, including furnishings was \$208,000.00.



A SHUT-IN CHURCH

You might think that seven acres would be plenty of land for a church building, but much depends on what is planned around the seven acres. The Emmaus First Lutheran Church of Alhambra, California, needed a new site. They found a lovely seven acre site with park area north and south. After the land was purchased they discovered that the area to the north would be developed into a baseball diamond with parking for 250 cars. The area to the south was to be used for the erection of a new school. Gustav C. Schramm is the pastor.

The issue that then developed was how

to so plan a church that the various building units could somewhat isolate the church and church school buildings from the surrounding activities.

Culver Heaton, architect, of Pasadena was selected to design the church and the problem was put into his hands. Here is the way the buildings were situated.

A weekday school was necessary. This was placed at the north end to provide a sound barrier between the baseball park and the sanctuary. See B in diagram.

The administration building (E) was placed between the day school and the sanctuary so that one secretary could

handle the work of both the church and the day school.

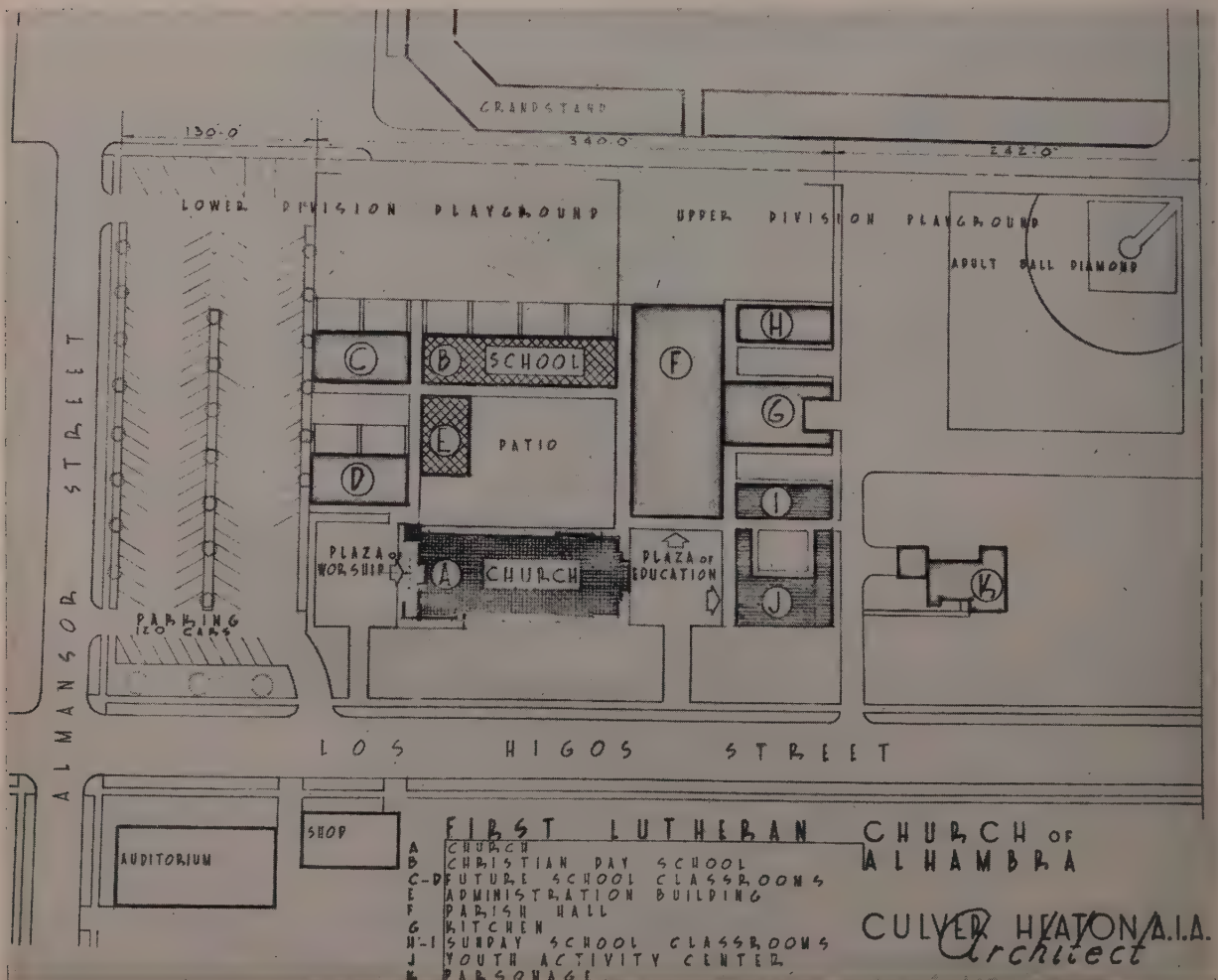
The fellowship hall at the east (F) was so situated that it provided a recreational center for the day school and fellowship area for the congregation.

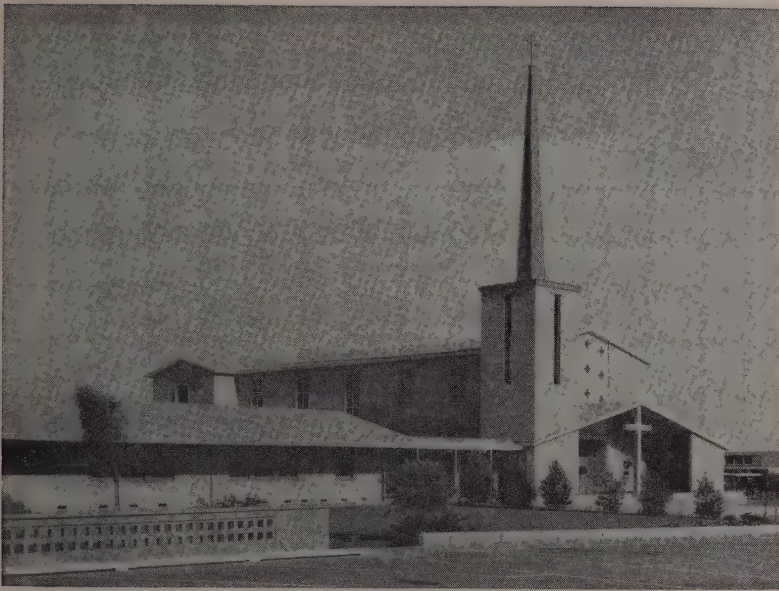
Classrooms are found at both the east and west side.

So in the midst of many activities the planning of this campus style church became quite sufficient.

Stained glass windows by Judson Press.

Liturgical panels in the clerestory walls of the sanctuary sculptured by Merrell Gage.





Left:

The sanctuary (A) was placed along the south end to provide a sound barrier between the public school on the south and the day school.



Right:

Interior of sanctuary showing nave facing the altar.

Below:

Baptismal Font



Right:

The worshipper passes under a sixteen foot cross. On the front the granite cross invites with the inscription, "Come unto Me." When one leaves he reads from the rear, "Depart in Peace."



FROM A GARAGE UP



Nave Looking toward Altar

In the January 1956 issue we carried a story about the Church in the Valley (Congregational) Santa Clara, California. John C. Carroll has been the minister from the organization of the church. The story was entitled *From a Garage Up*. The story in brief told of a church organized in July 1952 which first held its services in a garage. In six months the church had one hundred members. In another six months it started a building fund. \$49,000. were spent on the first unit. Two months after the first units were dedicated the membership had increased to 275. Officers began to talk of the need of more building.

Again the church put on a financial drive and started more building. Kingsford Jones of Menlo Park, California, was selected for the architect. The plans called for a new sanctuary and an administrative unit. In October these were dedicated. The cost including furnishings but without the organ was \$203,000. An organ dedicated in 1958 cost \$22,000.

The adult membership is now 856.

BUILDING DETAILS

Sanctuary seats: 480 persons

Sanctuary areas: 8,336 square feet

Administrative unit: (3700 square feet) includes offices for ministers, choir room, church parlor and two classrooms.

EXTERIORS

Walls: Vertical redwood boards and trim

Cement plaster for office wing.

Arizona limestone for side walls of sanctuary.

Roof: Rigid cement asbestos shingles

Windows: Aluminum frames.
Kokomo stained glass.

CONSTRUCTION

Reinforced concrete foundation. Wall-sand floor system.

Sanctuary arches: Glue-laminated Douglas Fir.

Roof Decks: Red cedar 3 5/8" in thickness. Fifteen feet between arches without secondary support.

Structural Frames: Douglas Fir throughout.

INTERIOR

Floors: Colored exposed concrete with the exception of sanctuary which has carpeting in aisles and chancel.

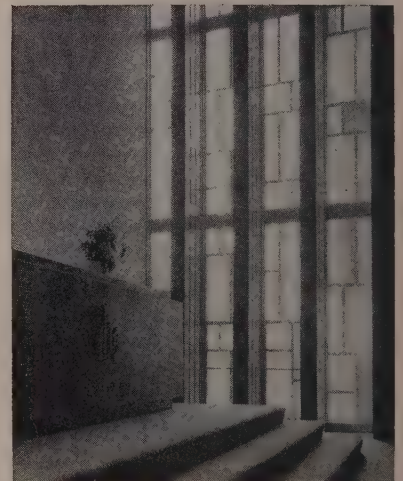
Walls: Sanctuary has vertical redwood boards, Arizona lime stone and colored cement plaster.

All other interior walls plaster.

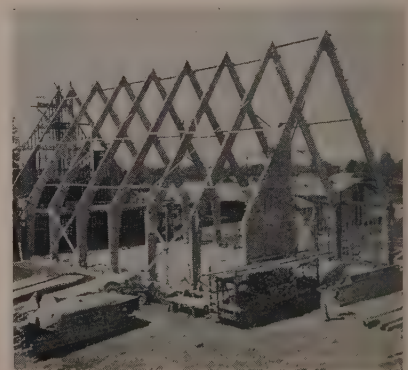
Ceilings: Acoustical fibreglass through the wing area.

Heating: Warm water radiant heat.

Furniture and Fixtures: Sanctuary pews upholstered with nylon fabric. All woodwork northern oak.



The Altar and Chancel Window



Laminated Arches Are Raised

Church Management: October 1958

ON HIGH WAY TO MOUNTAIN



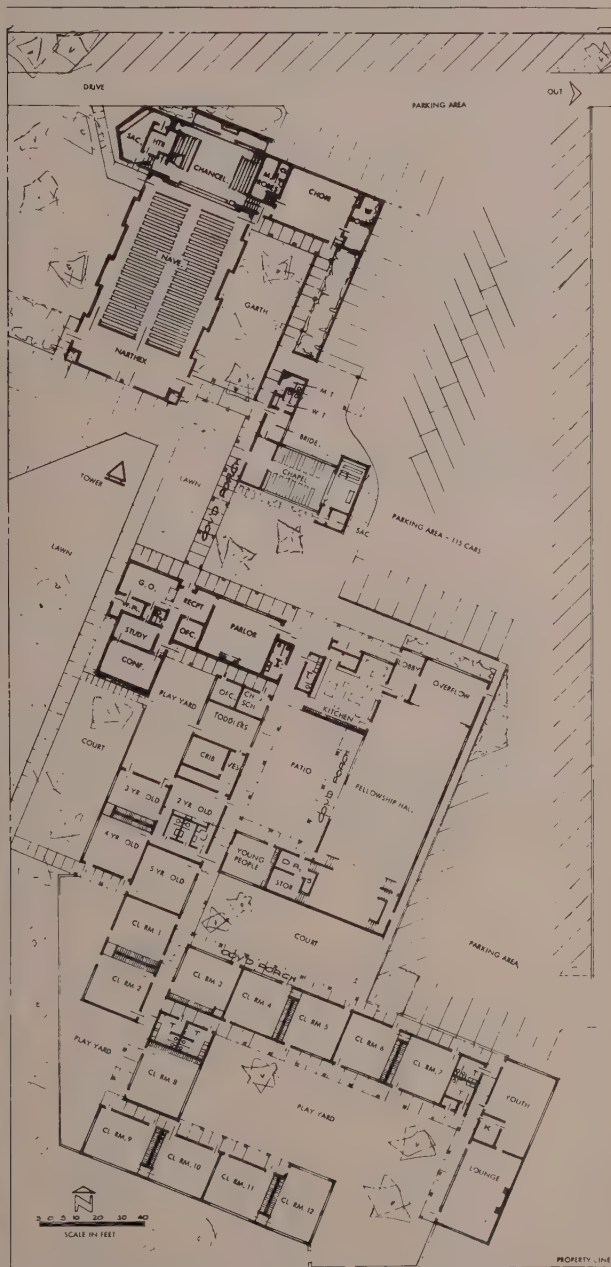
The church is the First Congregational Church of San Bernardino, California. The minister is George Haskell. The project is to relocate a complete church facility for a long established congregation with the first stage to consist of a sanctuary, choir room and administrative unit. Church is to be oriented on main highway to mountain resort areas.



Architects: Orr, Strange & Inslee, Los Angeles. Ultimate plan to provide 450 church seats, 58 chapel seats, fellowship hall with 350 seats at tables, educational unit for 800.

Offstreet parking

Light and solar heat control important.



Building to Date (Worship and Administrative Units)

Area	15,620 square feet
Volume	232,682 square feet
Seating Capacity	470
Cost per square foot	\$13.65
Cost per cubic foot	.92
Total cost	\$213,225.00

SPIRITUAL HEALING AND THE LAYMAN

Douglas G. McKenzie*

*Minister Bower Hill
Community Church
Pittsburgh

There is a lot of talk today in the church about the purpose and meaning of spiritual healing in the modern age. Up to date it has been confined to an interchange of opinion between the clergy. The layman, generally speaking, is in the dark about its importance and how it benefits him. He's heard about the "guerilla forces of healing," dramatized on TV and over the radio. He's read an article or two in the magazines. But to him it's often no more than a new kind of mumbo-jumbo on which only the clergy can afford to waste time.

What should the layman know about spiritual healing?

(1) *It is not a new-fangled stunt cooked up by the church.*

The idea that spiritual healing is some sort of witchcraft is deeply ingrained in the layman's mind. He often feels that it is some aberration in the church's life; a stunt conjured up by a few vegetarian ministers. Or he feels that it is a capitulation to the demands of Christian Science. Or it represents the church's last ditch stand against the success of the faith healers. But none of these opinions is true.

Spiritual healing is as old as the church itself. In the early days it was one of its most important functions. As "the body of Christ," it is the organ by which he continues what "he began to do and to teach." It featured largely in the apostles' ministry, and to them it was visual evidence of the presence of Christ in everyday life. Paul used it. In Europe he healed a girl with a "spirit of divination," or as we would say, a clairvoyant. A charlatan was so impressed by Peter's gift of healing that he tried to buy it from him. These and other examples are ample evidence that spiritual healing was a well attested fact in the early church.

In the Epistle of James, Chapter 5, Verses 14-15, we have this key passage: "Is any among you sick, let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save him that is sick, and the Lord raise him up; and if he has committed sins, it shall be forgiven him."

Here again is explicit recognition that the church is interested in the work of spiritual healing. The sick person is not left to suffer alone, without the comfort of the church. The church, in exercising the gift of Christ, is ready to help him and restore him to health. It's an inescapable obligation springing from Christ's consuming passion to bring wholeness to the whole life of man.

But the practice of spiritual healing started to die out with the apostles. It became weaker and weaker over the centuries as the life of the church became formal. At the time of the Renaissance it almost died out completely.

Authorities note that at this time a new

scientific view of the world began to grip men's minds. Men began to accept only things they could see and verify, not those things the church told them were true, and which, they claimed, could not be objectively proven. They began to shift their loyalty from God to science.

One result of this spirit of scientific inquiry was that man himself became the object of intensive study. He was found to be more complicated than a grandfather clock. No one expert could know everything there was to be known about him. So we have the rise of specialization. The psychiatrist took over the care of the mind and all its shadowy depths. The doctor took over the body and attempted to make it run smoothly. The clergyman was left with the vague, unreal entity called the soul. Both the psychiatrist and the doctor had something to show for their bargain, but the minister had to take the leftovers. The layman, reflecting the low opinion of the scientist, began to think that the church was little more than the undertaker's advance agent.

This view still lingers on. What layman doesn't sit up in surprise during the service of public worship if the minister prays for a sick person in the congregation? He thinks that for the minister to resort to this length, the sick person must be on the point of death!

Spiritual healing is no modern oddity. Except for certain decadent periods in the church's life, it has always been an important part of its work for Christ. The so-called "revival of spiritual healing" in the churches is more in the nature of a resumption of something that has always been part of its life and witness.

(2) *Spiritual healing is not a substitute for physical healing.*

Some laymen think that spiritual healing is a substitute for physical healing. This view has quite an appeal to those people hard pressed to pay doctors' bills. But it is not so. Spiritual healing is an extension of physical healing. It opens up a wider range of cures. Whereas a sick person may get nowhere with a doctor, he may get somewhere with a doctor and a minister.

This was the case with Jim Dark. He was a middle-aged man in the lumber business. But he got asthma every afternoon at four o'clock. Being sick of the inconvenience it caused him after years of suffering, Jim decided to ask for a minister's help and guidance. The minister asked him if he were afraid of finding in God something that would make him well. Jim agreed that he did not want to ask God for help too earnestly in case God obliged. He wanted to have his asthma. It gave him the center of the stage. It was a way of getting the attention and affection he had always craved and never received. The minister then sent him off to his doctor. He went with a

prayer in his heart, and the doctor, after several months of intensive treatment, cured him.

It is not enough for the layman just to pray. He must pray as he gets medication. "Prayer," says Dr. Seward Hiltner, in a little pamphlet called *Religion and Mental Health*, "will not take the place of penicillin but prayer and penicillin together can do what penicillin cannot do alone. Prayer will not take the place of counseling or psychotherapy where they are needed, but both can accomplish something neither can do alone."

(3) *The methods of spiritual healing are not hocus-pocus.*

God has chosen many methods of spiritual healing.

(a) *Unction and Laying-on-of-hands*

One time honored method, quite extensively used in England by members of the Anglican clergy, is healing by unction and laying-on-of-hands. The service begins with a reading from the Epistle or Gospel (James 5:14-16). Then comes a call to worship and a prayer of invocation. In this prayer God is asked to cherish the person he has created. The sacrament of holy communion then follows. It is administered to the sick person by a priest, and the sick person receives it. Then follows the anointing and laying-on-of-hands. The priest puts oil in a vessel, blesses it, and asks that it may "avail for the healing of all infirmities." Then he lays his hands on the sick person's head, and prays that God will heal him. Dipping the thumb of his hand in the holy oil, he puts it on the sick person's head, in the form of a cross, and prays again. He asks God, in the name of Jesus Christ, to anoint the sufferer with the gift of the Holy Spirit. He concludes the service with the blessing.

(b) *Group Prayer*

Another form of healing comes through group prayer. This too is a Scriptural practice. It has been developed by Doctor Alfred Price in Philadelphia. He has organized a group of laymen into an intercessory prayer group. The sick are prayed for by name, twenty-four hours each day. In this way the sick are constantly aware that divine help is available to them at all times.

(c) *Healing Services*

The Iona Community movement in Scotland holds regular healing services throughout the year. The sick are prayed for by name. But a new application for prayer must be submitted weekly for each sick person. The Community takes this opportunity for discouraging vague and irrelevant prayer. It also insists that the ailment of each person be marked in the application, so that prayers can be made pointed and direct. They have found that

YOU DON'T SAY

Some Builder!

A young minister wrecked an abandoned building; moved it 17 miles in 2,700 truck trips, every stone and brick and board. Handling 150,000 bricks, 200 tons of stone, 49,000 feet of lumber, to build another church for our Lord.

Home Missions

Foreign missionaries must often think around the world they roam. They could find almost as much essential work to do, back on the folks at home!

Church Construction

Early church structures directed the way to God, by the towering height of its tall steeple. The modern church aims to get right spiritual direction down into, the heart and soul of its people.

Progress Report

What we may or may not learn at school, is seldom the fault of the teacher. No more than lack of our spiritual progress, may be charged up to our preacher.

Tithe Time

There is more to tithing of what we possess, in terms of a dollar or a dime. It is often easier to give of our money than ourselves, in terms of talents and our time.

About Your New Building

We need the tools of hope and faith, to build anything worth-while on earth. Also right spiritual specifications and directions; materials of proven worth.

Syd Cooke

it helps concentration when fifty or sixty names are being read, to know what it is they are praying for. The congregation is asked to "hold" to one name that has struck a cord in them. This is better than being submerged in a pious vacuum.

(d) *Pastoral Counselling*

Still another form of healing comes through pastoral counselling, with emphasis upon re-education and spiritual commitment.

Thousands of mentally ill people want to get well. But they can't seem to manage it. Hidden fears, worries, sins, resentments, which are the real causes of their ailments, obscure their spiritual vision. With some the process of disintegration is slow; with others it is quick and explosive. In all cases there is a feeling of tremendous anxiety and helplessness. The counsellor has to come to grips with these people and help them get an insight into the causes of their trouble.

Needless to say, this is the commonest form of spiritual healing. It is carried out

every day under all sorts of conditions.

Jeannie was fourteen when she began, quite suddenly, to hate her father. She became irritable and moody, and the parents were unable to talk to her. They took her to the doctor, who examined her and found that she was in good shape. He advised her parents to take her to see a minister. They did. The minister tried three times to talk to the girl, but she was sullen and uncooperative. The fourth time she broke down and confessed that a boy had molested her at a school dance. From that time on she vowed to hate men, including her innocent father. The minister listened to her outburst with sympathy, but told her quite firmly that she was exaggerating the incident out of all proportion. He maintained that she had no right to judge all men by one hospital case.

This example represents a type of spiritual healing that goes on all the time. The minister is God's channel for bringing sanity to the world. He is as near as your telephone, so call him. He can give you great help.

There is powerful evidence at hand to convince the layman that spiritual healing is a Gospel-attested fact, which he ignores at his peril. The method he chooses to bring its benefits to his life are inconsequential; they can be changed to meet the circumstances; but what matters is that he no longer cuts himself off from a great source of help and health.

Spiritual healing has one practical aim. It is to get God-alienated, sick people well again. Why don't you use it?

ADVICE FOR DRUNKS

"Since you cannot refrain from drinking, why not start a saloon of your own in your own home? Be the only customer and you will not have to buy a license."

"Give your wife \$55 to buy a case of whisky. There are 240 drinks in a case. Buy all your drinks from your wife at 60 cents a drink."

"In 12 days (when the case is gone) your wife will have \$89 to put in the bank and \$55 to buy another case. If you live 10 years and continue to buy your whiskey from your wife and die in your boots, your widow will have \$27,125.47 on deposit."

"That's enough to bring up your children, pay off the mortgage, marry a decent man and forget she ever knew a bum like you."

—From the Massachusetts Chiefs of Police Association Newsletter

THE NAME'S NOT THE SAME

Some know him just as "Rev'rend."

A few greet him with "Doc."

But those who call him "Pastor"

Are sheep of his own flock.

—Leslie Conrad, Jr.
Philadelphia

MUSICIAN LEAVES MEMORIES

(continued from page 2)

museums in Dresden and Munich as well as in England.

Louis Laguerre, the other painter employed by the Duke, whose rich enjoyment of the finest in art and music made him the patron of outstanding artists of his day, was French. Born at Versailles in 1663, Laguerre died in London in 1721. At one time his painting master was Verrio, hence Pope's allusion, but soon after his coming to England, he became a protege of English royalty and nobility, and in 1711, when he was in the favor of Queen Anne, he was named Director of the Academy of Painting in London. His work was marked by the use of French techniques, and it is said that he influenced English artists to accept the techniques of Charles Le Brun.

Not only did the extravagant and luxury-loving Duke of Chandos employ a master wood carver to adorn the organ played by Handel, and which is still in Whitchurch, and still in use, but Chandos made available to Handel one of the finest of church organs, built by "a pupil of the famous Father Schmitt," according to our reliable guide, the verger of Whitchurch, Mr. Holness.

In "Old English Instruments of Music," one of a series of *The Antiquary's Books*, edited by Francis W. Galpin, "Father Schmitt," or Bernard Smith was a well-known and competent organ maker, and favored by Charles II was appointed his royal organ maker—1681—with apartments in Whitehall, known as "The Organ builder's Workhouse."

Holness also gives us a description of this organ: "There was only one manual to the organ with black naturals and white flats and sharps, with only three octaves F to F, the stops being six in number; the stool, which Handel used, still remains."

From our observation, Handel must have been a very small man, or a very uncomfortable performer, for the stool is both small and narrow.

THE ORGAN AND OTHER ITEMS

Continuing in Holness' *Guide*, we learn that "The organ remained in the original state for about a hundred years," with "a small alteration in 1818. . . It was again enlarged and foot pedals added . . . in 1877." Then in 1913, it was rebuilt "and fitted . . . with tubular pneumatic action; a detached consol was added, and was placed in the Church in front of the choir stalls. It is an interesting fact that some of the original pipes are still in use in the organ at the present time, (1949)."

This veritable gem of a church, whose "old tower . . . might be anything from the eleventh to the fourteenth century,"

writes Holness in *The Tower (Whitchurch) with Memories*, was pulled down in 1713 and rebuilt by the Earl of Carnarvon who afterwards became Duke of Chandos, or the "Princely Chandos" who spared no expense in the rebuilding, although he had three wives successively and is reported to have maintained a family of one hundred and twenty persons, at the ducal estate known as Cannons; this he inherited or purchased from the father of his first wife, Mary Lake. It is now, and has been since 1850, the site of the North London Collegiate School for Girls whose present school uniforms of light blue cotton chambray must contrast oddly with the dignified elegance of a former palatial dwelling.

However, the duke's palace was demolished, and sold in pieces by his heir, one of six sons—five of them died—Henry, who became the second duke. The first duke had married three times and his son continued the tradition by marrying three wives, also. However, unlike his father, Henry, the second duke, bought and paid for his second wife, Anne Jeffreys.

Holness' story of this romance in *Reminiscences of a Verger* reads:

"Anne Jeffreys was the lady of whom it is reported that she was purchased by the second duke for twenty pounds from a drunken ostler who was ill-treating her."

The first Duke of Chandos, who sat in regal state to listen with discriminating appreciation to Handel's immortal compositions, is buried within the confines of "Handel's church."

Again, we are indebted to our Verger-Historian, Holness, for the description of the duke's monument within the church. In his *A Short Guide*, Holness writes:

"Now, passing through the glass doors on the north side of the Church, we come into the Antechamber where hang the old Hatchments of the Dukes and Duchesses, also the old coronet and the old tattered banner of his Grace the first Duke. Up the stone steps and through a beautiful iron gate into the Chapel are to be found the monuments of the Duke in his Roman toga and Georgian wig, also sword, and on either side of him his first two wives in kneeling position . . ."

With two such colorful figures as the first Duke of Chandos and Handel, one would expect to find many legends clustering around Whitchurch. One of them concerns the "Harmonious Blacksmith" to whom Holness refers in his writings and whose name was John Powell. He was said to have been a clerk for the church during the time that Handel was choir-master for the duke. At any rate, there is a quaint little old building, now housing a candy shop, within walking distance of Whitchurch which is known as Handel's smithy.

Not only is this harmonious blacksmith, whose rhythmic beating on hot horse-

shoes is said to have inspired Handel at one time when he took refuge there during a rainstorm, buried in the Whitchurch burying ground; there is also an earlier grave, perhaps many of them, with the date 1596. This marks the last resting place of one John Franklin, who lived during the first Elizabeth's reign.

But Whitchurch, known as Handel's church, is not just a memorial to the immortal musician, nor to the generous and luxury-loving Duke of Chandos, his patron and patron of artists—it is a live church.

The legends of these long dead and historic figures add interest to a beautiful church which is still actively serving the community in which it has been established since the days of William the Conqueror, although rebuilt in the eighteenth century.

The morning that this writer first attended worship services at Whitchurch there were approximately eighty boy and girl guides and their adult leaders present for the service. A short way down Whitchurch Lane is a social hall sponsored by St. Lawrence, or Whitchurch, and a casual reading of this church's literature will show that many active organizations for all age groups are at work in Little Stanmore parish, in the church known as Handel's church.

RELIGION IN LIFE CAMPAIGN

Regular worship of God gives strength and stability to the life of the individual, family and the nation. This is the message of Religion In American Life's tenth annual campaign, which will be launched throughout the nation in November. \$8,000,000 for these messages will again be contributed by American business and advertising firms through The Advertising Council. At the same time, hundreds of communities throughout the country will hold local RIAL campaigns to tie in with the national effort, which is sponsored by a committee of 70 lay men and women of all faiths and supported by 24 national groups, the U.S. Junior Chamber of Commerce, Kiwanis clubs, the Public Relations Society of America, and many other service and professional organizations. Free community and congregational worship attendance promotion kits are available from RIAL, 300 Fourth Avenue, New York 10, N. Y.

OFFERTORY PRAYER

Today we bring our gifts for peace;

Would God they might be more
That anguished hearts might find surcease
And men no more learn war.

John Edwin Price
Oneonta, New York

Rural Church Receives Award

H. A. McCanna*

The Rural Baptist Church of the Year Award made annually by the Central Baptist Theological Seminary of Kansas City, Kansas, goes to the Ollie Baptist Church of Ollie, Iowa, for 1958. Ollie is a village of 300 people in the southeastern section of Iowa near the city of Ottumwa. Many of the people commute to Ottumwa for work but for the most part the members of this church are farmers. Orval Roach is the minister.

Today many rural churches are struggling to survive. But the Ollie Baptist Church has steadily grown and has a bright future. Evidence of the vitality of this church can be seen in the fact that there are 146 resident members and the average attendance in Sunday church school is 146. Furthermore, the budget for 1958 is nearly \$10,000.

The present strength of the Ollie Baptist Church is not accidental. This church is a living verification of the truth embodied in Luke 6:38 of the Holy Bible. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men

give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." When full measure is given, the same measure is returned. The record of this church has been one of constant and ever increasing service. This has resulted in the full loyalty of the members and the respect of the community. To understand why the Ollie Baptist Church has gained we must note the ways in which she has given.

In 1944 their church building burned. But the members rallied around the leadership of their pastor, A. F. Meredith, and made plans for the new building. Mr. Meredith drew up the plans for the new building but met death in 1947 while on a mission for the church. The beautiful outdoor memorial bulletin board serves as a constant reminder of his dedication. During the years of World War II the church kept in close contact with her sons in the armed services. When these men returned home they remembered the measure of their church's devotion to them. This was their church and they saw to it that the new building was completed in 1948. A consciousness of the worth of

the church stimulated many of the men who helped erect the building to join the membership. It is possible to see in this church building a reflection of the attributes of the members who are sturdy, cheerful and friendly.

By providing an adequate parsonage and salary the church is blessed with the services of a dedicated and qualified rural pastor and his family. Orval Roach had the opportunity to serve in many larger churches but he chose Ollie. This pastor and his family are always in the center of any worthy community project. Mr. Roach has proven that effective evangelism in rural areas may include driving the school bus to get better acquainted with the youth, helping obtain a new fire truck, and serving as a volunteer fireman, sharing in the harvesting of crops, or out-doing the men in wood chopping.

Service to the youth of the church and the community includes opportunity to sing in the youth choir, 4-H and scout activities, and The Baptist Youth Fellowship. A special project was the "Byfnik" which took place on Halloween. The boys and girls went round the town on a hay-

Right:

OLLIE BAPTIST CHURCH Ollie, Iowa

given the Rural Baptist Church of the Year Award made annually by the Central Baptist Theological Seminary of Kansas City, Kansas.



*Professor H. A. McCanna, Central Baptist Theological Seminary, Kansas City 1, Kansas.

ride collecting money for the Christian Rural Overseas Program. Instead of a gift exchange at Christmas, the youth of the church combined the money they would have spent on each other and sent it to the Central Baptist Children's Home at Lake Villa. The challenge of higher education is kept before the youth through such opportunities as a banquet where they meet college leaders. It is not surprising that there is an abundance of youth, as well as other ages, in this church.

LAY TRAINING

The officers and teachers of the church are given both training and appreciation. These leaders give dedication and efficiency in return. The public school teachers are also shown appreciation through an annual church sponsored banquet. The full use of the American Baptist Convention programs have proven to be a large factor in this church's measure of success. The Sunday church school used the Judson Keystone Graded literature and this has resulted in an increase of baptisms. Their ratio is one baptism for every ten members. The year of Baptist Achievement program boosted attendance considerably. For two years straight the church has participated in the Eight Step Every Member Enlistment program. This has resulted in the budget being increased by about one-third. The current Lay Development program is meeting with enthusiastic response. Certainly the Ollie Baptist Church has proven the effectiveness of lay leadership. The members are good stewards of the soil and also of the soul. There is devotion toward the land and in the home.

Because the church provides qualified spiritual leaders for all phases of community life there have been many evidences of progress. The "Community Mix" ties the school and other organizations together. This Community-wide Club is concerned with the good will and best interests of both town and country. A new business enterprise was recently developed by members of the church. Another member successfully sparked the project to fully light the athletic field. Members of the church helped develop a summer recreation program for everyone. Along with the other agencies, the churches are forming a community council. Ollie is that kind of a wholesome rural community where people have the security that comes from a sense belonging and the joy of doing things together. When a marriage is forthcoming everyone in town comes to the shower. The annual "community day" is another event in which everyone participates. The Baptist church always has a float in the parade and two years ago won first prize.

Not content to merely make their own community a good place to live, the members of the Ollie Baptist Church serve as civic leaders throughout the county. And

to help strengthen their sister churches they serve as leaders in the English River Baptist Association and the Iowa Baptist State Convention. The church members have found that the annual Sunday school picnic which is held on the Baptist camp ground at Forest Lake, Iowa, is an additional means to further their fellowship. It is not hard to sense that these people love one another.

LADIES ACTIVE

The Baptist Ladies' Aid has served many a fine dinner to folks in the community and in behalf of their church. As a special service at Thanksgiving these ladies provide a bounteous dinner and families come from all over the area. Eat all you can and pay what you want is their slogan. Whenever there is a family in bereavement the Ladies' Aid provides the free meals. A willingness to help at all times has resulted in a large return for their investment. The Ladies' Aid has been able to engage in a \$2,000 project of placing a beautiful terrazzo floor in the basement of their church. Naturally the board of trustees heartily approves. This remodeling makes the sexton's task a little more difficult but like all the other officers he is happy to return "with the same measure." Few churches are kept as clean and comfortable as the Ollie Baptist Church.

An alert ministry to any in need has involved the Ollie Baptist Church in many deeds of kindness. In 1957 the members of the church helped the Robert Gott family by harvesting sixty acres of their corn when Mr. Gott was in the hospital. This family returns a full measure of their loyalty to the church. Other projects have included caring for a family of children after their mother died, harvesting ninety acres of beans for an injured farmer, holding a shower for an older couple who were burned out, and sharing in a wood cutting for a needy family.

Throughout the years of steady progress the Ollie Baptist Church has tried to keep her spiritual light shining. Many great revivals have contributed to that light's brightness. The members of the Ollie Baptist Church may not be many in number, but the number they are really count an effective Christian witness. Perhaps it is well to conclude this story by citing an incident of spiritual sensitivity which brought about a miraculous healing. This story is about the Robert Wonderlich family. A son, Chris, fell in the summer of 1947 and ruptured a kidney. This resulted in ten weeks of hospitalization and four operations. During the first week his condition was very critical. On Sunday morning Mr. Wonderlich asked the church to pray for Chris. The next day a marked improvement was noted. Healing continued to progress and his full recovery has been cited by the doctors as a miracle. God answered with the same measure the

prayer of these who have been so willing to give.

For all that the Ollie Baptist Church has contributed to her community and to the kingdom of God, Central Baptist Seminary is most privileged to make this citation to her as the outstanding rural Baptist church for the year 1958.

SERMON SUBJECT SURVEY BY "THIS WEEK" MAGAZINE

The October 19th issue of *This Week* magazine will feature a sermon subject survey. It will be similar to the one made in 1952 by GUIDEPOSTS . . . the inspirational monthly of all three faiths.

In 1952 the survey showed the order of preference for sermons was as follows:

"How can I make prayer more effective?"

"How can I make the greatest contribution to life?"

"Ways to increase religious faith."

"How religion can eliminate worrying."

"Happier families through religion."

"Immortality."

"The religious approach to economic problems."

It will be interesting to see how the 1958 survey results of *This Week* magazine compare with the research of six years ago. For today people have new worries . . . new problems . . . new concerns.

This 1958 survey will be significant because it will be made to a national audience of more than 12,000,000 families.

The *This Week* survey is being conducted by Willard A. Pleuthner, author of "Building Up Your Congregation" and "More Power for Your Church." The subjects on the questionnaire will be based on an advance survey made among bishops, priests, rabbis . . . laymen and laywomen.

In addition the readers will have the opportunity of writing in their own selection of subjects. The findings will be announced in a December issue of *This Week* magazine.

IN, THROUGH, AND ABOVE ALL

There is a power, a part of me,

Yet greater than I by far.

Awake or asleep it guards my health;

When I would wander it guides my way—

My compass, my sun, my star.

by John Edwin Price



The Gift of Salvation

Cast aluminum is a relatively new medium for the expression of symbols. It serves excellently to express new varieties of symbolism fitting for modern and contemporary church architecture. It offers pastors the challenge to break with the traditional iconography of the past and express a living religion in a fresh, vigorous style that speaks a vivid message to a modern age.

The new sanctuary of Saint Mark's United Church of Christ in New Albany, Indiana, was designed by Harold E. Wagoner to include a symbolic plaque over each of the three front doors. The responsibility of selecting the symbols was left to the pastor. George Keach was the artist who modeled the figures in clay and the castings were made in aluminum by Bruce Fox Wrought Metals, Inc., of New Albany, Indiana.

The symbols are designed to tell the passers-by that the church is God's means of communication to the world, the channel through which his power and blessings reach into the lives of his people. The general theme is the wholeness and healing power of God.

Each plaque has a vertical and horizontal symbol. The horizontal suggests the world in which man lives—the world which God so loved that he sent his Son. The vertical symbols depict the upreach of the awakened soul and man's need for those things which are from above. To create a unity, all three messages are on a background of hills, the Biblical metaphor of the eternal God. They tell us that the whole plan of salvation can only be understood against the background of the everlasting Creator. They remind us to "lift up our eyes unto the hills," (Psalm 121:1) They suggest the words of Amos (4:13), "Behold, he who formed the mountains, the Lord of Hosts is his name," and the vision of Ezekiel (11:23), "The glory of the Lord stands upon the

*St. Mark's Evangelical & Reformed Church, New Albany, Indiana.

Modern Symbols in Cast Aluminum

*Theodore Tiemeyer**

mountains."

The first plaque tells of God's gift of salvation or wholeness of spirit. This idea is captured in the upward thrust of a flame, a symbol of spiritual awakening from the day of Pentecost. The presence of divinity is frequently expressed by a flame in the Bible. In Exodus (3:2), an angel appears in a flame. To Moses, God appeared in a flaming bush. Proverbs



Conquest of Disease

(20:27) tells us that the spirit of man may be compared to a candle flame. This is the sacred flame, the inner spirit given each man by God. The flame also conveys a portent of its purifying power in keeping with the thought of Malachi that our souls must be purified in the flame of God's judgment and the spirit of God must burn so fervently within man that it will consume all dross.

The horizontal symbol of the spiritual wholeness plaque is a suspension bridge. One pier rests in our contemporary world and the other on the rock of ages in eternity. The bridge is a symbol of Christ, the mediator, whose atonement has spanned the chasm between sinful man and perfect God. As the bridge is suspended from the cables above, so the Christian's life is sustained by the uplifting power of the Holy Spirit as he makes his pilgrimage to eternity.

The second plaque depicts the healing ministry of Christ and his church. The vertical symbol is a tree. Its uplifted

branches indicate man's struggle for the knowledge that shall conquer all disease and sufferings of sickness. This might be called the tree of life as in Genesis. The leaves falling from the tree suggest Revelations (22:2), "The leaves of the tree are for the healing of the nations." A tree suggests many types of healing. Its leaves, bark, and roots have long been used by man from the beginnings of time for medication. The branches, recalling Joyce Kilmer's lines, "lift their leafy arms to pray," and recognize prayer as a healing force. The image may remind one of the mustard seed which grows into a tree and thus adds faith to the picture. It tells us that whatever means man may use, whether prayer, faith, or medicine, all healing comes from God.

The horizontal design is a river which has had its source in the eternal hills. This is the river mentioned in Revelations (22:1). "The river of the water of life, bright as crystal, flowing from the throne of God." This might well be the Jordan River in which Naaman, the Syrian captain, bathed seven times and was cleansed from leprosy. It also reminds us of the righteous man in the first Psalm who is like "a tree planted by the streams of water whose leaves do not wither."

The third aluminum emblem tells the passer-by that it is also the mission of the church to bring God's gift of mental

(turn to page 34)



Healing of the Mind

Exempt Church Travel Expense

Glenn D. Everett*

Important new rulings have been made by the U. S. Internal Revenue Service in Washington which clarify the fact that travel undertaken by church members on behalf of their churches may be deducted for income tax purposes as a charitable contribution.

Published at "Internal Revenue Ruling 58-340" in the Internal Revenue Bulletin is an interpretation which states that where a layman is a delegate to a church convention and is not reimbursed for his travel expenses, such necessary expenses as are directly attributable to his attendance at the convention may be listed as a contribution and deducted accordingly on page 2 of Form 1040.

An Internal Revenue spokesman said that although ministers are not mentioned it would follow logically that if a minister is a delegate to such a convention and is not reimbursed for his expenses, he could claim a similar contribution on his personal income tax return.

It is emphasized, however, that the person concerned be an officially chosen voting delegate. Attendance merely as an observer is still considered a "personal expense" and is not deductible.

This ruling specifically revokes an old regulation known as "I.T. 1998" issued in 1924 which held that expenses in attending a convention of a voluntary organization must be considered "personal expenses" and hence non-deductible.

Churches, incidentally, can thank the American Legion for getting this old ruling reversed. It has been a sore point for years with the Legion, many of whose Posts are not able to reimburse delegates to national conventions for their expenses. The new ruling "58-240" specifically lists "church conventions" and "American Legion conventions" as two types of gatherings to which traveling expenses may be considered "contributions."

In another and more sweeping ruling as to deductibility of traveling expenses on behalf of a church, Internal Revenue has held that any expense incurred in the performance of volunteer work for a church or charitable organization can be considered a contribution.

The ruling states that "unreimbursed expenses directly connected with and solely attributable to such voluntary services by the taxpayer to the church . . . shall constitute a contribution within

Red Cross for pushing this interpretation through. It specifically provides, as an example of deductible travel, the expenses Red Cross volunteers incur in going to sewing or bandage-making sessions or in calling on hospitals.

Those who do volunteer church calling will particularly benefit from this ruling. So will anyone who makes special trips to church for the purpose of doing volunteer work.

The labor, however, must be entirely voluntary and the travel expenses unreimbursed to qualify as a deductible "contribution."

Travel to and from church for the purpose of attending services is still considered a "personal expense" and is not deductible.

In still another ruling of interest to churches, Internal Revenue through Technical Information Release 83 of 1958 has clarified the fact that ministers, church social workers, directors of religious education and others who pursue summer college study in order to meet the required qualifications of their profession may deduct their travel expenses and overnight meals and lodging regardless of whether they itemize their other deductions on their income tax return.

As was explained recently in CHURCH MANAGEMENT, ministers and professional church workers, no less than public school teachers, stand to benefit from the new ruling (TIR-76) that attendance at summer school required to meet professional standards is now a tax deductible expense.

Expenses for tuition, books, laboratory fees, etc., may be deducted only on page 2 of Form 1040 if the taxpayer elects to make an itemized account of his deductions rather than taking the standard 10 percent deduction, a short cut of which 3 out of 4 taxpayers avail themselves. Hence, school teachers complained that this ruling really wasn't going to be of much benefit to them except for those who had a lot of medical expenses, charitable contributions, and other items they could deduct.

In the new interpretation, Internal Revenue states that travel expenses and overnight lodging and meals can be deducted on page 1 of Form 1040 as "travel expenses." This is a deduction intended mainly for business men and traveling salesmen, but now made available to educators and professional persons of all callings who have to take part-time college work to keep up with their profession. They will deduct these traveling expenses

from net income and thus will obtain full benefit of them, even if they use the standard deduction for the rest of their return.

MODERN SYMBOLS

(continued from page 33)

wholeness to his people. A pair of wings for his plaque conforms to the upward thrust in the other two. Psalm 91 assures us that "under his wings you will find refuge; you shall not be afraid." God's presence can help conquer fear. Isaiah tells us that "they that wait upon the Lord . . . shall mount up on wings as eagles." (Isaiah 40:31) Hence these wings express inner confidence and security in God. They may be the Biblical "wings of a dove" and symbolize inner peace. Or, they may be "the wings of the morning" on which man may soar above doubt, despair, envy, hate, and confusion.

The broken chain was chosen to be the companion symbol of mental health. It reminds one of the Gadarene madman who was restored to sanity. The broken chain preaches the message that God's power in man makes him able to break the chains of earthy weaknesses, degenerating habits, or enslavement to distorted emotions. When the mind of Christ is in man, he is set free from fears, frustrations, and futility.

These plaques are eighteen inches square on one-inch thick aluminum. The designs are first modeled in clay; then a plaster casting is made in which the plaster positive form is molded. From this a cast is made in French sand into which the molten aluminum is poured. The relief portion of the symbol is burnished to a high polish while the background is left dull to give the impression of greater depths. These plaques are bolted against the limestone above the front doors of the church.

DELINQUENT YOUTH

"I don't understand that girl of mine," an anxious mother confided to her pastor. "She has the wildest ideas. I don't know where she got them. But certainly she did not get them out of our home!" But that was precisely where the troubled mother was mistaken. Her daughter had come across those very ideas inside her own home. She had heard them voiced in the most charming manner over the radio.

She had begun smoking because a cigarette advertiser had hired a famous band and had sponsored some really great music. She had drifted into drinking because a brewery presented a "popular program." She had departed from her father's faith and her mother's ideals because of disintegrating influences she had encountered at the radio inside her parent's home.

There are so many ways in which a radio can become so deadly!

Henry Rische, in
AMERICAN YOUTH IN TROUBLE!
(Fleming H. Revell Co.)

*Church Management Washington Correspondent.

Meaning of Section 170 of the Internal Revenue Code of 1954."

The churches can thank the American

Silver And Gold Have I None

Margaret Ratcliffe*

In the annual fair of the First Congregational Church, Milton, Massachusetts, the committee made an appeal to its members to offer their personal services, for hire, the income to go into the profits of the project. This particular feature was but one of many incorporated into the project but it created a lot of interest and fun.

To get the program started a list was made up of ways in which members of other churches had earned money for the cause. Each person was invited to indicate the ways in which his services might prove possible. The list sent are given below.

MEN HAVE

- () Cooked a steak dinner
- () Cooked a lobster dinner
- () Checked income tax
- () Serviced oil burner
- () Washed and polished car
- () Repaired a clock
- () Papered a room
- () Whitened a ceiling
- () Upholstered a chair
- () Caned a chair
- () Assisted with building a stone wall
- () Acted as chauffeur

WOMEN HAVE

- () Laundered curtains
- () Mended clothes
- () Fashioned new clothes
- () Ironed various articles of clothing
- () Washed blankets
- () Conducted games for children's party
- () Assisted with the housecleaning
- () Baked cakes, pies, etc. on order
- () Braided rugs
- () Given a Toni
- () Done knitting on order
- () Made desserts for special occasions
- () Provided musical entertainment
- () Tutored a child in some subject

YOUNG PEOPLE HAVE

- () Washed cars
- () Typed letters
- () Cut lawns
- () Cleaned out cellars
- () Shined shoes
- () Polished silver
- () Acted as baby sitters

Describe exactly what you desire to do, state how many hours, minimum price you wish per hour, and any other limitations. Please place your slip on the offering plate on Sunday or mail to the chairman.

Type of service.....
Limit number of hours.....
Minimum price per hour.....
Equipment furnished by.....
Dates available.....
Signed

You could purchase one man who would fly you over Boston Harbor and the South Shore, or one woman to fashion Christmas decorations for your front door, or another who would hang your skirt at the South Shore Auction conducted by the women of the Unitarian parish, Cohasset, Massachusetts. Others who would make artistic colored slides of the interior or exterior of your home, would act as baby sitters, knit socks to order, serve a coffee hour for ten, serve a Japanese luncheon for four, or bake a birthday cake welcomed your bids.

The auction began with a young woman dressed as a bootblack, with the necessary equipment, who would give ten shoe shines. The initial shine was purchased by a man for a dollar. Whereupon nine other brave souls bought shines for the same price. As a result the bootblack was busy throughout most of the auction. Another service, which created much fun, offered by a man and his wife, was that

of butler and maid for a dinner party, both of whom appeared on the stage dressed accordingly. Indeed, throughout the whole evening, gaiety and excitement prevailed.

EVENING OF ENTERTAINMENT

With recordings of suitable music the thrilling atmosphere of the mid-east harem was created with a lavish harem on the stage and the two auctioneers dressed as sheiks. Since everyone was generous with his bids, the whole affair, which by the way followed a pot luck supper, proved a huge success, netting over \$600.00.

While the entire cast, displaying much pep and ability, sang "Hi-Hi-Hi," "Heart of My Heart," and "Smiling," the minstrel show got off to an excellent start. Long to be remembered will be the six coal black mammies with bustles and pads underneath their red and white dresses with voluminous skirts over several petticoats, as they danced around and sang "Mammy." Off the stage they came singing various songs, as they floated down the aisles throwing candy kisses at everyone, posing on the knees of some men on the aisle seats, and caressing others. Soon the audience was in gales of laughter!

The front line of eight tambo girls, decked out in red satin jackets, dark trousers, red satin caps and red socks, displayed their talent while singing "Jealous" and "Bye-Bye-Blues." Not to be outdone, the six end men garbed in full dress black outfits stirred up ripples and loud bursts of laughter as they told jokes, danced, and sang "Bells Are Ringing," "Shine on Harvest Moon," "Any Time," and "Put Your Arm Around Me." Much professional talent was noted in, for example, the tap dance "Boogie Woogie," the tenor solos "He" and "Alone" and when Lorraine Alcott of radio fame entertained us with her specialty numbers, "Wabash Cannon Ball" and "Cheating Heart."

This spectacular masterpiece, which was enacted two nights, Monday and Friday, required seventeen practices. Each ticket cost \$1.00 and, after paying \$250 to the director, which included many of the costumes, the proceeds amounted to approximately \$400.

MINISTER'S WIFE DEPARTMENT

We invite contributions to this department. Interesting topics would include, women's programs, solution of parsonage problem, personal adjustments, financing the home and similar themes.

*Mrs. Ratcliffe is the wife of George B. Ratcliffe of Milton, Massachusetts, a minister of the United Church of America.

FASHION SHOW

If you failed to purchase your ticket early for the popular luncheon followed by a show of spring fashions modeled by members of the Emerson Association you were much disappointed, as all available tickets were immediately sold. Local business houses furnished the dresses, hats and furs for both women and misses sizes. With an able pianist, a group of attractive women well trained in modeling and an excellent commentator who possessed a keen sense of humor, the show proved a huge success. Prizes of food specialties were awarded by the luncheon sponsors. In addition, the grand prize, a silver mink collar, was presented to the lucky lady who drew the magic number on entering. Afterwards the women were given the opportunity to purchase any of the latest creations. It was really surprising to notice all the gay pre-Easter bonnets which made their debut the following Sunday morning, and by the way, what a competition this array presented for the minister!

The luncheon consisted of tomato juice, chicken pies, spaghetti with meat balls, potato chips, tomato aspic salad, banana scallops, rolls, coffee, ice cream or pudding, and cake or cookies. 'Twas really delicious and we're already signed up for the next year too! A committee of fifteen of our Emerson Association women set the tables, served, and cleared up afterwards, but Mrs. Vlaressa Tisdale supplied the luncheon and the two excellent cooks, who prepared the food and took care of their own utensils. At the close of the meal, she described the high qualities of the sponsored items, the names of the companies sponsoring the luncheon being listed in the menu. Her amazing price, only \$20 for all the food ready to serve, made it possible to clear over \$100 on the luncheon at one dollar per ticket.

Much outgrown clothing in excellent condition has been collected for the two day swap—it—for—profit sale to be held in October. Everyone is invited to take advantage of this sale which will take place at the Hathaway House Theater, Milton Academy. If you are large or small, old or young, an unusual bargain awaits you from the wide selection of hats, dresses, skirts. . . . It has been our experience that this type of sale usually proves a great success, when employed by a church group, if the organization gains the reputation for *good* things to sell and they are displayed in an attractive manner.

The resale of articles at our church auction always proves of interest. For example, a doll carriage bought two years ago at the auction for \$9.00 was again offered for sale, this time bringing \$2.00. Books purchased last year for 10c each were brought back and resold for 10c each. Bursts of laughter filled the hall when it was discovered that the old record player, purchased a year ago for twenty-

five cents, this year brought \$1.00, the donors little son purchasing it with his own money. A chair bought for \$1.00 several years ago this year brought \$2.00 . . . So when articles previously purchased are of no further use, return them for resale. 'Tis fascinating to see whether they have increased or decreased in value, and of course their resale augments the treasury.

Since coffee hours are the usual nowadays in factories, offices, and neighborhoods, the women of the Visiting Committee of the Women's Auxiliary invited their friends and neighbors to the bundle coffee hours from ten o'clock until twelve Thursday mornings. Each guest was invited to bring an item of rummage that would be sold later at their rummage sale. Everything from clothing to bric-a-brac arrived and all enjoyed a much more interesting social time. Perhaps you could make your coffee hours, coffee and doughnuts or coffee rolls, exciting and purposeful and thereby assist some organization in your church.

The Rhythmic Choir, which is a group of people "who express basic religious ideas and feelings, interpreted through graceful movements" proved a memorable addition to the Christmas activities at the First Congregational Church, Milton. While this form of worship has been used in Boston's Old Youth Church for some years, it was perhaps regarded with some misgivings by the ultra conservative members of our church until they had an opportunity to really enjoy and give their wholehearted approval. Twenty members of the Rhythmic Choir, mostly young people from our Junior Choir, presented "Toward the Light" with sincerity and reverence. The Senior and Junior Choirs, under the direction of our church organist, provided the inspirational music for the background of the rhythmic movements, while the costume committee created the lovely and yet suitable costumes. And how fortunate we were to have as our director of the Rhythmic Choir a woman who had much experience along this line in Old South Church, Boston!

Everyone was invited to the coffee hour at the close of this service in Huntington Hall of our church, made possible by the social committee. Offering plates, in charge of the ushers, were placed at the doors of the sanctuary, the contest of which helped to swell the church treasury.

Many people belong to regular bridge at home clubs and others often give bridge parties, so when a telephone bridge was suggested, many were willing to cooperate to make it a success. Each person was invited to be hostess for one or more tables of bridge at her home. Commencing at 2:00 P.M. the games continued until 4:00 P.M. on March 24th. Each player was asked to donate one dollar. After

every rubber the players changed partners but they did not change tables. When the playing was over at 4:00 P.M., the hostess telephoned the highest score for the afternoon at her home to the chairman. Prizes were given for the first partners who bid and made a slam as well as for the first person holding 150 honors in one hand. These prizes, along with the one for the player receiving top score for the afternoon, were delivered by members of the committee as soon as possible after the telephone calls were received.

The Friends of the Winchester Hospital found this an easy method of earning money as it required only a small committee with very little preparation besides the responsibility of the whole bridge party did not fall on any one pair of shoulders. They had sixteen hostesses and cleared approximately \$200. This idea might appeal to some church group which has bridge lovers.

A few evenings ago it had been my privilege to watch a hypnotist put a man to sleep and later wake him up. Indeed he tried to hypnotize the whole audience, beginning with the eyelids being heavy under the power of suggestion, and several members confessed they actually went off to sleep. The rest of us, more moronic I'm told, enjoyed the show immensely. However, it did send me home to read about what wonderful things can be, and are, accomplished by hypnosis. At any rate this makes a most unusual entertaining speaker following a church dinner to raise money.

On the walls of Huntington Hall of our church hung paintings which indeed may someday become world famous, as several notable artists donated their pictures to the art exhibition. This exhibit included original works of all types, including sketches and paintings made during the summer months. A special section was reserved for the talented junior artists, where their pictures were arranged according to age groups. All types of work, with their extensive variety of subject matter, sizes, and shapes, had been solicited by the energetic committee. Indeed the colorful hall, with some pictures bearing elaborate gold frames, others unframed simple country scenes, and others so modern it was difficult for the committee to figure out which way was *up*; really took on the mystical appearance of a famous art gallery.

All the pictures donated to the exhibit, as well as those loaned for sale, carried a minimum price set by the artist. Everyone had the opportunity not only to view these gorgeous works of art but also to bid on his favorites in a silent auction. To facilitate matters all pictures were numbered by the committee. On slips of paper prospective buyers wrote their bids and placed them in the designated box. At the

(continued on page 48)



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Baptist Majority Controls Congregation

Arthur L. H. Street

Withdrawal of affiliation with conferences by majority vote of a Baptist congregation does not constitute such departure from fundamental doctrine as to justify suit by the minority to enjoin use of the church property. So decided the Tennessee Court of Appeals, Eastern Section, in the recent case of *Beard vs. Francis*, 309 S. W. 2d 788.

The Evansville Baptist Church, formed in 1950, from time to time modified its affiliation with sectional conferences and finally decided to support various church causes and programs directly rather than through the Southern Baptist Convention. Plaintiffs, minority and dissenting members, contended that this decision by the majority was illegal.

The trial judge upheld that contention, but the decision was reversed by the Court of Appeals. The high spots of the appellate court's opinion are as follows:

Pendleton's Manual, seemingly respected as authoritative by complainants, states:

"Every (Baptist) church acts voluntarily in connecting itself with an association. There is not, there cannot be, compulsion in the matter. This results from the fact that the Scriptures recognize no higher tribunal than a church.

"It follows, of necessity, that an association is only an advisory body. It may recommend to the churches that they do thus and thus; but it can go no further. It can enact no decrees; and if it did, it would have no power to execute them. It is no Court of Appeals, whose decisions are to nullify those of the churches. Baptists must, with holy jealousy, watch and arrest the first encroachments on the independence of the churches."

Being thus circumscribed the most that an association or convention can do is to "withdraw the hand of fellowship" and refuse to receive the messengers of churches refusing to follow its wishes and recommendations. It can say, and apparently does say, that when a church withdraws from the local association it ipso facto withdraws from the State and Southern Conventions. But does this mean that it is no longer

a Baptist church?

We are unable to see how the historic independence of Baptist congregations, with control by the majority, upon which all authorities seem to agree, can be reconciled with the principle urged by complainants that in respect to cooperation local churches are not free, but upon peril of having the title to their property brought in question by a minority, must conform to the program of an association of churches which they are free to join or not to join and from which they can withdraw at any time.

In the unreported decision of *Gregory et al. vs. Beasley et al.*, supra, a division of members arose in the Dixon's Creek Missionary Baptist Church of Lauderdale County over the election of a minister who refused to endorse the action of the Southern Baptist Convention respecting missions and who believed in "supporting missions independently of the Boards and that a church or a member can send his offering wherever he desires." In sustaining the right of the majority to select a minister of that belief the Court of Civil Appeals said:

"The manner of giving to missions and the channel through which the gift shall pass, the Board or the State Convention or the Committee of the Gospel Mission Association being a mere vehicle for accepting or transporting the gift, is a question of methods. . . . If members of the Baptist Church differ as to the plan or method . . . they can both be perfectly consistent with their own conscience and both engage in a work, each according to his own plan or method. The fact that two churches differ as to methods would not necessarily make either any less Missionary Baptists. As a matter of right each church would be at liberty to pursue separate and different plans. A member opposing the other members of the church in the method of handling monies would have a right to do so and

to give in any channel he pleases and he would be and remain a member in good standing."

In that case as here the minority sought to claim the church property because, it was claimed, the majority favoring the calling of a minister opposed to the co-operative program had departed from the true practices and doctrines of the church. As has been seen this insistence was rejected on the ground that only "methods" were involved.

There is no mention of the practice of cooperation in the Manual, supra, the New Directory for Baptist Churches by Dr. Hiscox, filed as an exhibit by Reverend Hipsher, a witness for complainants, or in the Church Covenant, Statement of Principles or Rules of Order, the last three being contained in the minute book of Evansville Baptist Church furnished by the Sunday School Board of the Southern Baptist Convention at Nashville, Tennessee. It seems to us that if cooperation was intended to be a fundamental tenet and belief of Baptist churches some mention would have been made of it in these publications.

It is shown by the proof that local churches many times withdraw cooperative support and later vote to cooperate and there is no suggestion that, upon resuming cooperation, it would be necessary to reorganize these churches as Baptist churches though that would seem to follow from the insistence of complainants.

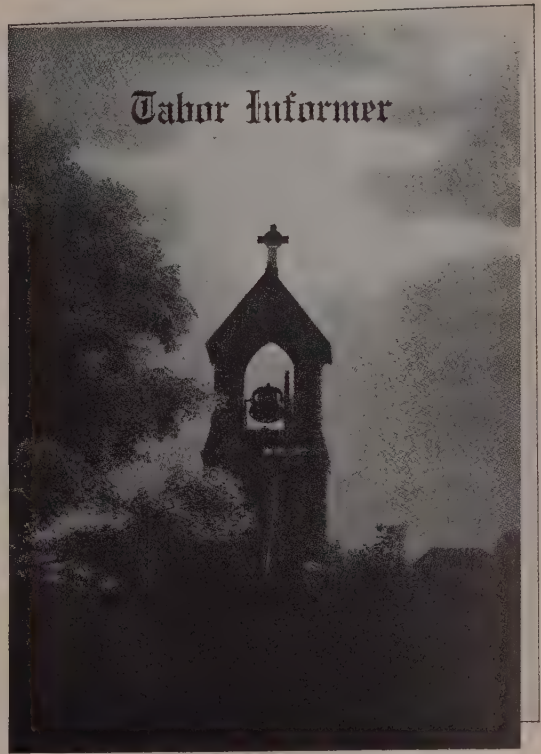
Complainants place great reliance upon *Reid vs. Johnson*, 241 N.C. 201, 85 S.E. 2d 114. A careful analysis of that case reveals that the faction claiming to retain the church identity and the right to its property, in addition to withdrawing from the State and Southern Associations and declining further participation in the cooperative program, had begun to use church and Sunday school literature teaching the "view of premillennialism" which had become a test of fellowship; had agreed that a single minister embracing that doctrine should have exclusive control of the pulpit with power to dictate who could or could not preach from it, and most important of all, had resolved to take the church into the Independent Baptist Church, an entirely different church denomination. It is apparent that

(continued on page 48)

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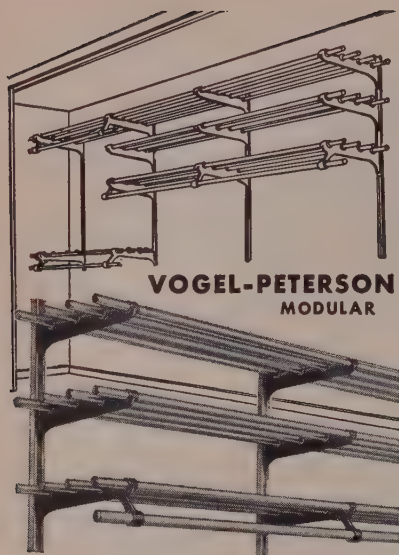
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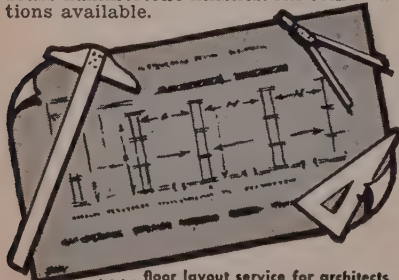
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SALT WATER, THE WAYWARD AND A WEDDING

Phillip Jerome Cleveland

A prim, efficient church organist faced the spiritual crisis of her life. She lived on a rocky island off the stern coast of Maine, and I was her pastor, at that time boarding with her and her genial husband.

The little fishing community of lobster traps and salty lines and damaged anchors dealt with a romantic crisis. It was a hard year in the village and fishing business had fallen on lean times.

I became aware of the romantic crisis when my friend, the genial host, said to his wife at supper, "Mazie would like to be married—and can't."

"And why not?" replied the church organist.

"She says she won't get married until she gets a wedding dress. Jim can't afford one, the fishing season being what it is. They really ought to be married—and how can they?"

"What is it to me?" retorted the organist, a bit sharply.

"Wasn't she in your Sunday school class once? Didn't you try to make something out of Mazie?"

"Nobody can do much with her," the young woman declared with a strong voice.

Something in the unmusical voice of the organist brought conclusion to the conversation. When her husband had hurried away to do some late chores, the wife spoke to me as one exasperated:

"Mazie never had a bringing up! We all tried to appeal to her to mend her ways; we tried to challenge her to better things. She abandoned the Sunday school;

she stopped coming to church. Her language is careless; she scorns society, and it might be a blessing if she left the village altogether."

I did not think it wise to say many things. I did say that one must be kind to the poor and those who had not had a careful home life and schooling.

"Perhaps married life is the answer," I suggested. "Jim is a good worker."

"He's poor as Job's turkey," she blurted. "How can he afford a real church wedding and a wedding dress?"

She stared at me. I had nothing further to say.

"He can't!" With this last shot she filled her hands with supper dishes and vanished into the kitchen.

Late that night I heard the husband and wife discussing the problem of Jim and Mazie and the wedding. In another room I heard the resolute voice of the husband:

"You have your wedding dress, up in the attic trunk. Mazie is—just about your size."

"What on earth are you saying?" I heard a feminine voice raised in petulance and anger. A hidden door slammed and silence returned to the house beside the shore pines.

For two weeks one could feel the tense, stormy atmosphere in the home as well as throughout the quaint fishing village.

One afternoon I was studying the Bible and some religious volumes in my upstairs study when my door opened softly and my hostess stood before me, a vision of shining white. Sunlight streamed into the window haloing her silver brilliance.

"Do you like it?" she asked. "I wore it six years ago. You see I've kept my girlish figure." She laughed gayly and courtesied. "I love it so much! I shall always keep it! And my husband wants me to give it away—and give it to that poor, simple Mazie. Just think of that!" she cried, almost fiercely. "My wedding dress."

I said nothing, but turned the open pages of the noble Book I was reading and lifted one page to the gleaming eyes of the raptured lady.

"Whatever you would that men would do to you, do even to them likewise."

Her bonnie blue eyes scanned the sun-haloed sentence; a tide of crimson poured across her handsome features.

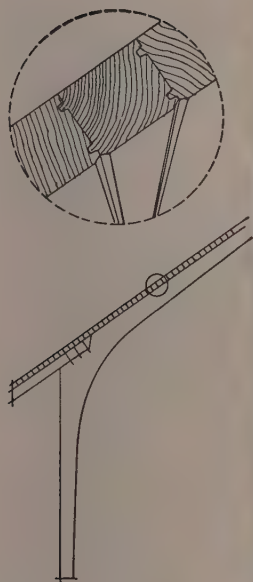
"Well, you may believe that, but I don't!" she exclaimed, and she turned and

(turn to page 43)

BESIDE GREY PASTURES AND CHILL WATERS

This is the first of six pastoral articles by the American essayist Phillip Jerome Cleveland. Mr. Cleveland, minister of the Church of the Broken Bell, Canterbury, Connecticut is one of those men who can find sermons in stones, books in running brooks and good in everything. He will share with us some of his interesting pastoral experiences.

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THE VALEDICTORY OF WASHINGTON GLADDEN

Clarence Edwin Flynn*

MINISTERIAL VIGNETTES

The editors of *Church Manage-
ment* are interested in securing
some brief pictures of the great and
near-great preachers of the dramatic
generation now drawing to a close.
If you have at some time had a first-
hand observation of one of these
personalities write it up and send it
to us. Payment will be made at
space rates for the items which are
published.

I n January of 1918 I happened to be in
Columbus, Ohio, closing up the affairs
and offices of a college endowment cam-
paign. One Sunday morning the weather
was so severe that I dropped in at the
nearest church, which happened to be the
First Congregational Church where Wash-
ington Gladden had ministered so long
and was then pastor emeritus. I did it to
shorten my walk through the cold and
snow, but if I had known what was to
happen nothing could have induced me to
be anywhere else.

Entering the church I learned that
Doctor Gladden's successor in the active
pastorate was away, and that the sermon
was to be preached by the man who had
become pastor emeritus four years before
after thirty-two years that had made him
a power all over the world through his
preaching, writing, teaching and influ-
ence for a sane yet warm and loyal gospel
applied to all the acts and relations of
life.

Doctor Gladden entered the pulpit
looking younger than a man who had
lived so long and accomplished so much.
His hair and patriarchal beard were gray
but not white, and his motions, though
deliberate, were firm and alert. Nothing
about him suggested the ravages of time.

Before him sat the congregation
through which he had sent out that world
influence. The moderate-sized auditorium
was full. There were the older people who
had followed his ministry through the
years, and the younger ones who were
stepping into the places vacated by time.

Doctor Gladden looked at them and they
at him with eyes that told how they loved
and trusted each other.

We were then in the earlier part of the
last year of the First World War. Most of
the peoples of the world were hating each
other as they had been taught to do in
the great struggle for power. Many minis-
ters were then denouncing the enemy with
fire in their voices, accentuating the war
propaganda but saying little of the love
of the forgiving One.

Doctor Gladden preached on the war
situation too, speaking in his gently frank
and kindly positive way; but his message
was the wrongness of all the fiery hate
and frothing malice that was poisoning
the heart of mankind. I sat there wonder-
ing if his tolerance might not be a little
exaggerated, but looking back over the
years now I am certain that it was not.

At the door on the way out I overheard
two elderly ladies talking about the serv-
ice. One was saying: "We did a very wise
thing when we kept Doctor Gladden
among us as pastor emeritus. If he did
nothing but just live his life here where
we can catch its spirit, the influence of his
presence alone would make it worth
while."

Soon I was far from Columbus, but I
read in the paper that he had been taken
ill shortly after that day. Early in July I
read again in a distant place that he had
gone home. His sermon that winter morn-
ing had been his valedictory to the world.
It had been my pleasure to hear it, and
it has been my good fortune to treasure it
in memory ever since.

THE BISHOP'S EXPENSES

A former Bishop of Manchester was
sent a pamphlet criticizing his lordship's
remarks on the living wage. Dr. Moor-
house replied: "You taunt me with the
amount of my income. Perhaps it may
astonish you to be made acquainted with
the following facts. I live as plainly as
any working man, and believe that I work
harder and more hours than nine out of
ten working men, and yet I am compelled,
by the expenses incident to my office, to
spend 1,000 pounds a year more than my
'official income.'"

* * *

*Palo Alto, Calif.

SALT WATER, THE WAYWARD AND A WEDDING

(continued from page 40)

left, slamming the door behind her.

For two weeks more the house throbbed with tense, silent drama and the fishing village tried to decide what to do about discouraged Jim, melancholy Mazie, and a postponed wedding. Someone even suggested that there might be, eventually, a birth out of wedlock, and that would not aid the good fortunes of the young people, the church, or the village. It was only hearsay, but the air was electric with dread and fear.

Then came an unforgettable Friday night. It was almost time for the little weekly prayer meeting. My host had to attend a fishermen's meeting. The organist usually came to the prayer service.

I observed that the moment her husband left the porch she skurried upstairs. Twenty minutes later she knocked on my study door and entered with a large parcel beautifully wrapped in one hand, her voice unsteady, a handkerchief at her eyes.

"Pastor, I have made my decision." She choked out the words. "On the way to the prayer meeting will you kindly drop around to Mazie's place and leave this? Just leave it—without one word. Don't breathe this to a living soul; not to anybody, please. I have placed a little card inside: 'From a Friend.' Will you do this for me?"

"You aren't coming to meeting tonight?"

"Oh, not tonight," she said faintly as she turned away.

I did exactly what she requested. In the darkness I placed the valuable parcel in front of a humble door, rang the bell and, for once in my life, ran away.

One month later Jim and Mazie were married in a beautifully decorated church before a sacred altar beside the bracing, rumbling Atlantic. Never shall I forget the remark of my hostess the night after the wedding bell had died away. Yes, she did play the wedding march as Jim and Mazie walked up the aisle. And of that hour she said later, laughing and crying at the same time, and with a strange, bright courage shining in her eyes:

"You know, Pastor, it was just like being married all over again!"

FOR ALL SAINTS' DAY

We thank Thee, Lord, for all Thy saints,
Remembered or unknown,
Who built their lives into Thy Church;
We reap what they have sown.

—Elizabeth Patton Moss

REQUISITE

What I need upon the "morrow."

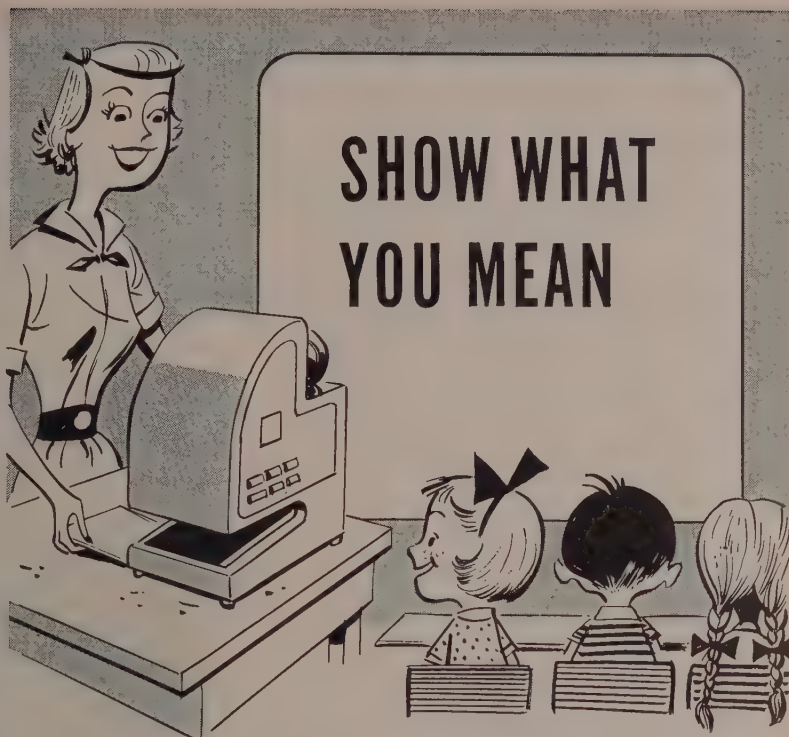
A gentle word . . . to hear—to borrow.
What I need within each day:

A prayer to pattern life's lone way.

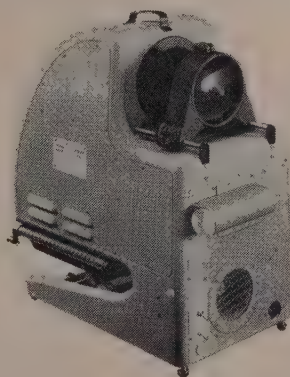
What I need . . . some far-off year:

My soul's emergence from this sphere.

—Peggie Jay



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MEET the varied heating needs of your church buildings with the Iron Fireman SelecTemp heating system. The temperature in each room can be set at the level desired by the occupants. For example, the nursery might be set at a comfortable 75 degrees; the Sanctuary at 68 and the offices at 70. Each room is its own heating zone with its own thermostat.

Heat only the room in use. This revolutionary method of heating eliminates the need for raising the temperature in the entire building just to heat one or more rooms. When various meetings are held during the week, you can heat only the space to be used by setting the room thermostat for the temperature desired. Reports from churches and schools all over the United States show substantial fuel savings.

SelecTemp is an even heat. Unlike conventional on-off heating systems, SelecTemp room units automatically modulate from a slow "idling speed" up to full capacity, supplying only the volume of heat necessary to keep the temperature uniform. In a crowded room the SelecTemp unit automatically cuts heat output to compensate for warmth generated by the occupants. There is no need to shut off radiators, or to waste heat through open windows.

Ideal for new and existing church buildings. SelecTemp heating with its system of small, flexible piping, can be quickly and economically installed in new or existing church buildings. Piping is concealed in walls and floors. Operating costs are low, with many users reporting fuel savings of 20% or more.



Shown here is the new Foursquare Church in Vancouver, Washington. Reverend H. T. Wood reports that the high operating efficiency and economy of the Iron Fireman SelecTemp heating system has been very gratifying. (Note letter on opposite page.) Fuel savings result from elimination of wasteful heating of unused space when only one or two rooms are needed. Small steam lines greatly reduce heat transmission losses.



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Cleveland, Ohio

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Another fine feature we enjoy is the zoned heating. We are able to heat any section of the Church or Sunday School, with the various rooms, without heating the entire building. We never let the temperature drop below 55 degrees in any part, and with heat always on tap at each SelectTemp unit, we can raise the temperature up to comfortable conditions in a matter of a few minutes.

The filtered air feature is helpful in keeping the Church cleaner, and the air movement from each unit apparently gives a more even temperature. All in all, the Iron Fireman SelectTemp System has given us the utmost in heating satisfaction.

Sincerely,

Rev. H. T. Wood, Pastor



This extremely attractive narthex of the Foursquare Church in Vancouver, Washington shows two Iron Fireman SelectTemp units on left wall. These SelectTemp units are regulated by their own thermostats, keeping the entrance hall (often a difficult area to heat) at the temperature desired, regardless of the heating needs of other rooms. Notice that units do not take floor space. (Installation by Vancouver Oil Co.)

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Heating the Sanctuary is economically and adequately handled by the Iron Fireman SelectTemp heating units which can be seen on either wall. If one side of the church is warmed by sun, while the other side is cold, units on both sides automatically increase or decrease heat output to keep temperature uniform in all parts of the Sanctuary. Likewise, each SelectTemp unit automatically compensates for warmth generated by occupants. Overheating has been eliminated. Air circulation is continuous.



During church services, babies are kept comfortably warm by this one Iron Fireman SelectTemp unit which keeps room at any temperature desired. Because SelectTemp heat is so uniform, babies play on warm floor, free from drafts. The SelectTemp heating unit modulates from a slow "idling speed" up to full capacity, supplying just the right amount of heat. Air is in constant circulation and is automatically cleaned by a spun glass filter in each unit. SelectTemp units are non-electric. No wiring is required.

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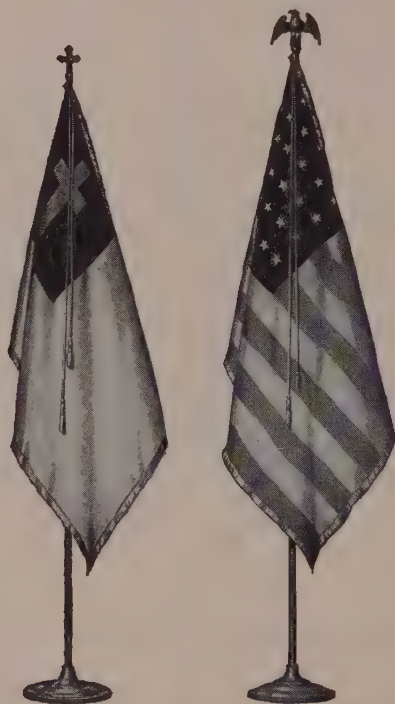
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(Editorials continued from page 12)

Rights of the Minority

There are two great social bulwarks to any democratic society. First is the recognition that the majority will rule. The second is that the individual rights of the minority will be protected. A democratic nation which refuses to protect the rights of its minority citizens is much closer to a socialistic state than to a republican democracy.

Majorities, however, can become tyrannical. The rights of individuals can be flaunted under the cry of "the majority shall control." Both political and ecclesiastic orthodoxy thrive on uniformity, and in the years of history have given tragic examples of progress by intolerance. The dissenter and the critic of the present have little chance for happiness in such a situation.

In America today we face two tests of tolerance. The first is found in race discrimination which denies to citizens, because of the color of their skins, basic individual and civil rights. The second is the control which unionized labor is seeking to exert in its constant quest for more power. It is seen, in particular, in the resistance to the "right to work bills" which are being considered in some states.

We have received and read most of the documents sent out by the labor union heads as they defend the right to refuse employment to any individual unless he joins a union. They use many words about the rule of the majority. We have searched for one document which mentions the right of the individual to have employment even if he does not wish to join the union.

The unions have not taken very seriously the words of the Declaration of Independence which declares that every man is endowed by his creator with certain unalienable rights and that among these are life, liberty and the pursuit of happiness. These rights certainly should be as inherent in the man who does not want to join the union as in the one who believes in unionism.

We like the statement which appears in the 1958 Labor Sunday Message of the National Council of Churches as it says:

The basic right of every one "to protection against unemployment," as incorporated in the Universal Declaration of Human Rights, was adopted and proclaimed by the General Assembly of the United Nations ten years ago . . . Our churches through both the World and National Councils, labor unions around the world, and many other groups have given the Declaration their support. We cannot recall too often its concern for presumption of innocence until proof of guilt; for freedom of thought, conscience and religion; freedom of expression; for the right to association, and peaceful assembly; for social security; for educational opportunity; and for a standard of living adequate for health and well being.

But we dislike a statement which is found in the 1958

(turn to next page)

BEATITUDES FOR COUNCILS OF CHURCHES II

BLESSED IS THE COUNCIL THAT:

..... strives always to achieve unity in the midst of diversity and, out of a splintered Protestantism, seeks to fashion one whole body of cooperative religion.

..... enlists man's help at every step of the road, yet never fails to call upon the Almighty for aid, and while grateful for the achievements of men, seeks through winged worship goals that lie beyond the mind's horizon.

..... raises money from every legitimate source for its ongoing services, yet never confuses the pursuit of dollars with its primary task of winning men and youth to Jesus Christ, the Lord and Master of all life.

..... educates the public and itself at every opportunity, yet finds evangelism to be an equally valid approach to the human spirit, knowing that quiet nurture of the mind and appeals that reach the emotions are woven out of the same cloth.

..... deals primarily with matters in hand, yet never forgets the world consequences of every seemingly trivial act, and therefore refuses a temporary, limited advantage, when patience will usher in more permanent gains for God's kingdom.

..... pursues an altruistic course in its dealings with people of all backgrounds, races and religions, but never forgets that a basic task is to deepen the bonds of friendship and concord among its own staff.

..... practices fair play both to the followers of tradition, and to those who would discard it, aware that it is as wise to preserve old values as to explore new ways.

..... retains flexibility in dealing with the leaders of labor, management and government, and while seeking help from all three powerful allies, neither dilutes its message, nor forsakes its ultimate spiritual goals.

..... depends almost entirely upon gifts for support, yet maintains a sturdy independence, and though it regards freedom as a precious jewel, does not tarnish it by being foolhardy or servile.

..... gains life daily by giving it away and teaches all members and friends to do the like, so that sharing and sacrifice shall not be in vain, but will inspire the Church.

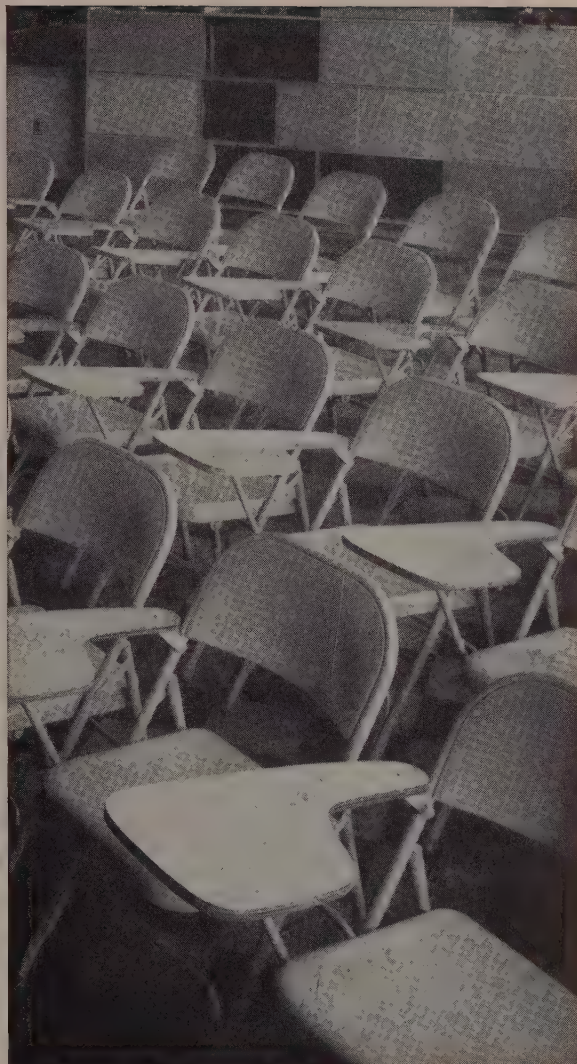
Millard M. Gifford

(continued from page 46)

Labor Statement of the National Catholic Welfare Conference which insists that:

It is our firm conviction that the enactment of the so-called right to work legislation would be a great disservice not only to the labor movement as such but to the nation as a whole.

The evidences of autocratic and dishonest procedures by some labor leaders which have been dramatically revealed by the Congressional committee studying labor practices have made us very cautious of depriving any man of employment if he is qualified to do the work. To qualify for what Jefferson called a natural right, any amendment which would require a worker to become a member of a union before he could secure employment looks to us as a most base violation of individual freedom.



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BAPTIST MAJORITY CONTROLS

(continued from page 38)

the cleavage in that case was largely theological, though it is true the court embraced in its findings the fact of withdrawal from the State and Southern Associations and refusal to participate in their cooperative programs. The change attempted in that case amounted to a reformation of the church and a change of denominational allegiance, not here present.

The following is a summary of gen-

eral legal principles which the Court of Appeals recognized:

A majority of a religious society may not, as against faithful adherents to fundamental and characteristic doctrines of society, divert its property to another denomination or to the support of doctrines radically and fundamentally different, even though the property is not subject to an express trust; and, in such a case, minority members acting in harmony with ecclesiastical laws and remaining faithful to established doctrines and beliefs are entitled to the property. To establish right to the property the mi-

nority must make clear showing of deviation of the majority from doctrines imposed on the church.

This rule entitling the minority to the property has no application where differences have nothing to do with doctrinal beliefs, or where division is based upon doctrinal distinctions which are not vital or substantial. To have effect of taking away property rights of the majority, there must have been a radical departure from established fundamental and distinctive practices and beliefs.

In a church having congregational government, if there is substantial and reasonable doubt as to whether specific action is doctrinal or procedural, majority should control, and in such case courts should be careful not to trespass upon freedom of conscience in religious practices and beliefs and should decline to intrude in internal affairs of a church.

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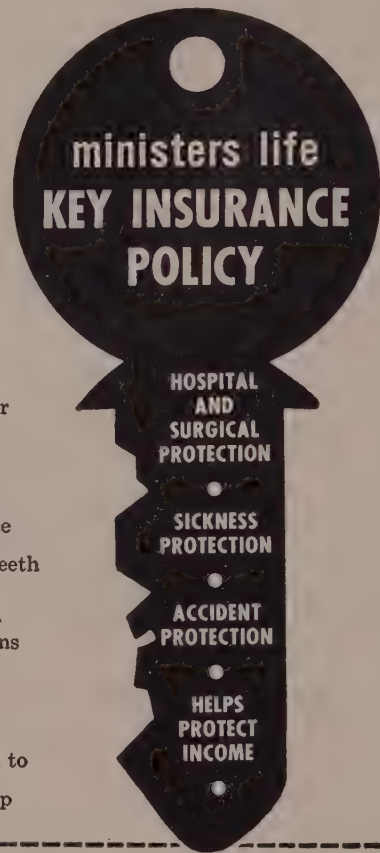
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SILVER AND GOLD HAVE I NONE

(continued from page 36)

appointed hour, the bids were opened and the pictures awarded the highest bidders, above the minimum price set by the artists.

And this exhibit was not without its unforeseen complications. A visiting minister, intrigued by an oil painting of two palomino horses' heads, placed his bid of \$40. But alas when all pictures were taken down two days later the popular painting was found missing. After a lapse of two weeks, with the police searching in vain, the picture was secretly returned to the church. So we learned by experience that, no doubt, all pictures should be removed immediately after the auction.

"Let there be light!" moved a committee of five stalwart men of the Men's Fellowship of our church to wash the accumulation of dirt from all the church windows both inside and out, thus saving the treasury about \$50 or more. This "do-it-yourself" trend not only gets things done and saves the church money, but creates a fine spirit in the men's organization. Not only did this service inspire one man to fix a broken window but others to volunteer their services to help with the Boy Scouts and the every member canvass. And the opportunity this working together provided for new men to get better acquainted with others is perhaps of even greater importance.

JUST THREE BARS TO GO

I wonder if the Lord's ear rims
The last three bars of Sunday's hymns,
As hymnbook racks reek loud THUD-
THUDS

A breath before each "Amen" buds?

—Leslie Conrad, Jr.
Philadelphia, Pennsylvania

The Negro in England

P. Burnell*

My house is a three-story building in a row of large terrace-houses. It contains ten rooms. There are thousands of this type of house in Birmingham—row after row, street after street.

At the front we overlook a park, nicely laid out in the best English tradition. The next four houses, adjacent to the manse, are occupied by Negroes, mostly—Jamaicans. Fifteen to twenty of them are living in each of these houses, and they pay exorbitant rents to their landlords—Jamaicans, not English. These high rents help to meet the purchase price of the houses, and the people don't mind living huddled closely together. Large families result.

In the main these Jamaicans are peasant types—or would be regarded as such in their own country; hence, they live as nearly as possible as they would in sunny Jamaica. They love loud, raucous music—and parties when they keep the entire street awake.

Personally, I have no objection to these Negro people at all. For three years I worked as a missionary amongst their like, in British Guiana. But for the vast majority of the population (I refer now to Birmingham where I am living) it is quite a new experience to be living next door to Negroes. And, incidentally, what applies to Birmingham applies equally well to most parts of the country—including London.

This influx (minor invasion) of West Indians has not been looked upon with any sort of elation. No! Rather, their coming is regarded as an intrusion upon our normal, British, way of life, but in many cases not with any good grace. There is no use denying that in districts where they come to live, in large numbers, there is a serious deterioration in the general appearance of houses . . . life is being lived on a much lower level. People often use the term "slums" in referring to this "black" process of deterioration.

It is to be observed that the English living in the large, modern, well-to-do suburbs make little comment about the coming of the Negro population. That is because Negroes do not live in these suburbs. The city workers who have been able to move out to the pleasanter suburbs get no contacts with the West Indians at

COLOR PROBLEM IN ENGLAND

Mr. Burnell, minister of the Handsworth Congregational Church, Birmingham, England, recently returned to the homeland after several years of service in Jamaica. To his surprise he found that his England now has its own color problem. He gives a picture of it in this article.

all, hence, they have no opinion. But those who happen to be living in the large "downtown" areas, which are fast becoming inhabited by Negroes, move away into the suburbs whenever the opportunity presents itself. That really means, many can't—and never will!

PROBLEM COMES HOME

People are finding that it is one thing to be sympathetic towards Negroes who suffer because of a color bar in lands removed from us by thousands of miles of ocean, but that another and more urgent, problem presents itself when their immediate circumstances are a challenge to them to behave as Christians towards Negroes living next door—or just around the corner.

So this is the color bar in England—in Birmingham. No! I don't think it would be either just or correct to use the term "color bar" in seeking to understand this, for us, entirely new situation.

The British are a people of rigid habits, habits molded on tradition, through hundreds of years. Suddenly, into their customary—their traditional—way of life, come thousands of West Indians—Negroes—people whose lives have been lived completely differently from life in England. For this difference there are a variety of reasons, but one very important reason is that they have come from the tropics. Life in the tropics is in every way different from life in temperate England.

The real problem, then, is that black and white must somehow learn to live together in the white man's country, adopt-



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DR. CHARLES RAY GOFF, *Pastor*
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ing as far as possible his standards. And in this instance the white man's country happens to be England and the black man is a British subject. Therefore, he has a moral right to be here—and what's more, he knows it!

Let me add that, generally speaking, the people of this country do not behave in a manner which is likely to leave the Negro with the impression that he is in any way inferior because, through the accident of birth, in a hot country, his skin happens to be black. But the all-important question is: does the Negro feel that the English man considers himself to be a superior being? I'm afraid that quite often he does. Why is that? A Negro from Jamaica by stating the Negroes' point of view supplied me, at least, with part of the answer—a part which must not be ignored.

Actually, he came to interview me about an article of mine, called, *The Color Bar—In Reverse*, in which I wrote at length concerning an apparent refusal of Negroes to join with us in our churches, when the hand of Christian love was extended to them. I discovered them getting together in little groups, often in hired rooms, for worship, thus creating their own color bar.

Being of the avowed opinion that this Jamaican was voicing the complaint of many Negroes, I duly wrote an article stating their position.

THE PLIGHT OF THE JAMAICAN

When our Jamaican friend arrived in England he found it difficult to obtain work. It should be understood that the thousands of West Indians who are flocking to England come without any guarantee—guarantee of work or living accommodation. And they are not sponsored. No individual is responsible for them; the government allows them to come—and that is as far as it goes. The first employer to whom he made application consulted his own work people before he would give him an answer. And the result—they refused to have a Negro working alongside them. He, therefore, was not employed.

That early experience, of not being wanted, was unfortunate for the Jamaican. At once he jumped to the conclusion that his color was the objection. And to make matters worse, he discovered that the workers in many industries would work with Hungarians. They were foreigners and he was British—so it must be his color!

Fortunately, he eventually found work in Birmingham. Here he joined the trade union but, to his disgust, was informed that in the event of any trade slump the "colored man" would be the first to be declared redundant. Again, he believes

this state of affairs was due to his black skin. In actual fact his assumption in this matter was quite wrong. In the case of a shortage of work, whether a man is foreign or British, black or white, the last to be employed is usually the first to be "laid off". This applies unless there are isolated cases of strong prejudice against foreigners or West Indians being here at all. Such prejudice certainly does exist.

But here we have reasons for the Negroes' failure to accept the warm welcome awaiting them in our churches. They believe they are regarded as people who are inferior beings; therefore they cannot bring themselves to sit in church and worship God on Sunday with people who refuse to treat them as equals on the other days of the week.

Here, I feel, our Jamaican friend has fallen into the fallacy that besets the minds of many people in these days. That is that the Christian standards and common, ordinary, generally-accepted standards of conduct are one and the same thing. They are not.

Since church attendance in England is confined to some twenty per cent of the population, it is more than likely that the attitude shown to the Negro inside the churches would be very different from that adopted to him outside. The number of people who attend any church is a fair indication of the number that gives Christianity serious thought.

THE CHRISTIAN WELCOME

The *Christian Church* welcomes all into her fold and the churches do likewise if Christ has his place in the local congregation. With us there is no such thing as a church for the white and a church for the black. If ever two such distinct groups come into being the Negro will be responsible for creating the division.

The average workingman is a big disappointment to our Jamaican friend, too. He sees him as a man whose interests range over gambling on horses, football pools, TV., and the public house. His lack of regard for Good Friday leaves our friend astonished. The same goes for Sunday.

There is no doubt that the West Indians have found much in this "country of all good things" to leave them bitterly disappointed. Because of what missionaries have done in their countries—and are still doing—to give them the Christian faith, they expected to find in England a people behaving and living in accordance with the principles of righteousness that they have been taught.

They become increasingly aware that they are merely being tolerated—and they doubt even the sincerity of the churches to welcome them as brothers in the family of Christ's people. The churches will continue to show them that they are wanted.

TYPICAL CONTROVERSIES OVER RELIGION AND EDUCATION, 1956-1958

Augusta, Me.—The Taxpayers Association contested the use of school tax funds for bus transportation of parochial school pupils. Catholic leaders threatened to close the parochial schools and to send their pupils to the already crowded public schools.

New Hyde Park, N. Y.—An interdenominational version of the Ten Commandments displayed in the public school classrooms was challenged. The state commissioner of education barred it as "unsound educational practice."

Stamford, Conn.—The school board rejected a request for bus service to parochial school students. The P.T.A. of the Catholic school refused to accept the decision and continued to press for publicly supported transportation.

Moundville, W. Va.—Twenty-two seniors in the high school were barred from commencement exercises after refusing to attend baccalaureate services at a non-Catholic church on orders of their parish priest. The priest protested the baccalaureate ceremony as a "violation of the right of free exercise of religion."

Edgewater, N. J.—The practice of saying grace before lunch in the public school cafeteria was protested. The Attorney General ruled that it was a "religious exercise" and therefore illegal.

Connecticut—The state legislature passed, by a one-vote margin, a parochial school bus subsidy bill permitting local communities to provide transportation for parochial school pupils at public expense. Bill was passed only after a bitter fight.

Bradfordville, Ky.—When the high school was closed, charges were made that it was the result of favoritism shown schools attended by Catholic pupils. Violence and dynamite blasts marked the heated controversy.

Tennessee—A taxpayer challenged the state law requiring daily Bible reading in public school classrooms as religious instruction. The state Supreme Court sustained the law as constitutional.

Marion County, Ky.—Nuns in religious garb, teaching in the public schools, aroused protest. The court ruled that such religious garb was personal only and did not constitute religious instruction.

Ossining, N. Y.—Citizens protested, to the State Department of Education, erection of a creche on the high school lawn during the Christmas season.

Florida—The State Department of Education, at the request of unofficial representatives of major religious groups, drew up a program emphasizing the five "moral and spiritual cornerstones commonly accepted as part of our democracy and that can be taught in public schools."

The program aroused protests although individual schools could accept it or not as they pleased.

From "Better Schools" Prayer Offered at Dedication of Church Parking Lot^{*}

Eternal God, Who hast commanded that even upon the bells of the horses in Israel there should be written, "Holiness unto the Lord", we would set apart our parking lot, consecrating it unto Thee.

We praise Thee that Thou hast blessed us with the funds making the lot possible. We thank Thee for the devotion

of all who gave of their time and talent in planning it.

May its use increase gladness in coming unto Thy House. As we come for worship, may we find Thee and receive Thy grace and power. As we come for fellowship, may we deepen our human ties. As we come for service, may there be joy in Thy work. In all things may Thy name be hallowed and Thy kingdom advanced; for we ask it for Jesus' sake.

^{*}As used by the Church of the Messiah (Presbyterian), Paterson, New Jersey, Arthur A. Wahmann, then the minister of the church.

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STAND FAST IN FREEDOM

David H. C. Read*

Have you ever wondered what made the prodigal son leave home? It was a good home. His father couldn't have been too strict, or he wouldn't have handed over the cash so readily when he went away, or been so ready to kill the fatted calf on his return. What made him pack his bags and go, this younger brother, this prototype juvenile delinquent?

I believe he was bored. Reading between the lines can't we sense a very kindly, respectable family—with nothing to offer a lad of spirit? The home was haunted by that elder brother, so good, so right, so dutiful, so obedient—and so dull. Day after day he would rise on time, salute his parents, say his grace, eat his breakfast, and go off to his work with his halo perfectly adjusted. Never an argument, never an explosion; the faithful echo of his father's opinions on farming, politics and religion. The young man couldn't take it any longer. Life was calling, life that seemed to beckon from be-

yond the hills that hedged his father's home. His brother on his daily rounds wasn't really living.

What was wrong with the prodigal and what can go wrong with every youngster who breaks out on his own, is not the desire to be free, but the illusion that freedom can be gained by throwing off all allegiance and obligation. Freedom is not the absence of external restraint; for there is no more monstrous tyrant than the awakened ego craving for immediate and ever more demanding satisfactions. To make one's own self the inner Lord, the self that always cries, "Give me!" is what the Bible means by sin, and this is the verdict of our Lord. "Verily, verily, I say unto you, Whosoever committeth sin is the slave of sin."

The fact is that neither the elder brother nor the younger was free. They were slaves—one within the dismal circle of self-righteousness; the other in the toils of his selfish passions. There is

only one place where the light of true freedom shines out in this story; freedom begins at the point where the prodigal stands ragged in the presence of a welcoming father, a wanderer returned, a sinner forgiven. This is the beginning of real liberty. It is here that the bells begin to ring,—“and they began to be merry.” The “music and dancing” had no meaning in the far country: they have no meaning for the dull and indignant elder brother. But they are the very heart and soul of the one “who was dead and is alive again, and was lost, and is found.”

CHRISTIAN LIBERTY

This is what the apostle means by the “liberty wherewith Christ hath made us free.” It is the freedom conferred on us by the Lord to whom we yield our lives in penitence and faith; the freedom that we know when we have come home to the family of God; the freedom that comes

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with the words, "Thy sins be forgiven thee; go in peace." This is the first and the final freedom of the Christian man. We do not begin with any theory of political or religious rights. These wide freedoms that we cherish spring from this central freedom of the Gospel, and were fought for and won by men who knew in their souls this freedom with which Christ has made us free. "If the Son shall make you free, ye shall be free indeed."

Everyone who has ever made a serious Christian commitment knows something of this freedom. At least when we hear it sounding from Holy Scripture we know that it is true. For the moments when we have been most truly free are those times when we have been nearest to Christ, and we know to our cost that when we have been furthest away from him our bondage has been greatest. One reason why we come to worship together is that in worship we come nearer to our Lord and he comes nearer to us with his delivering touch. If we had eyes to see, the finest decoration in our church at the end of a service would be a pile of broken yokes, broken yokes of bondage. The trouble is that the liberating note of the Gospel does not sound loud enough in our souls.

*The author is minister at the Madison Avenue Presbyterian Church in New York City. During World War II he served in the British Army and spent nearly four years in a German prison camp. He is a frequent contributor to Church Management.

We are familiar with the words and formulas. We take for granted the message of God's free grace, forgetting that it is as true in the religious as the political world that "the price of liberty is eternal vigilance." St. Paul knew the dangers of slipping back into a religion that is less than Christian. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

But the "yoke of bondage" to which our text refers is also the bondage of the elder brother. This is a more subtle bondage and the special temptation of the serious, decent, and religious man. The elder brother stands for an imposed code of behavior, a rigid pattern, and exact and unrelenting justice. His relationship to his father was based on law—he earned his keep; and not on love—for he could not understand the spontaneous grace that ran to meet the sinner and threw a party in his honor. But this grace, this undeserved mercy, is the message of the Gospel. Christ meets us where we are, pardons our sins, and calls us to a life of glad and free response.

This Christian liberty is such a surprising gift that we can scarcely receive it; such good news that we can hardly believe it. And so, right from the beginning the Christian Church has been apt to slip back into some form of legalism. It hap-

pened already in New Testament times. The Christians to whom the apostle was writing had "fallen from grace." They were Jewish Christians. They had received the good news; they had accepted the Savior who brought forgiveness and new life—and then they had been persuaded that as Christians they ought also to observe all the old laws. No, said St. Paul, you can't have it both ways. Either you live in the fellowship of freedom, trusting in God's grace, or you return to the rule of law. You can't do both. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This battle was fought and won and the young Church set out on its mission freed from the legalism of its Jewish past.

A THREAT TO FREEDOM

But as the centuries rolled on a new threat to Christian liberty arose within the Church itself. As it acquired power and authority, as it developed an hierarchy and an elaborate system of beliefs and ceremonies, as it adapted itself more and more to the temperament of pagan man, the Gospel was again submerged in a sea of legalism. No longer could a man hear the simple word of forgiveness spoken directly by the sovereign Christ. He had to follow a prescribed pattern, ecclesiastical assembly-line sins, moral and

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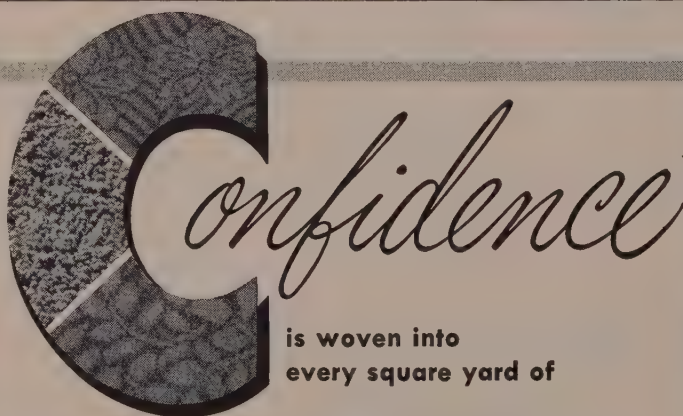
venial, auricular confession, absolution, penance, merits, indulgences; and grace, instead of being the personal encounter with the liberating Christ, became a kind of mystic fluid channeled down through the hierarchy and available to men only in the seven sacraments of the Church. The magnificent achievements, the monumental splendor, the great saints and thinkers, that were part of medieval Catholicism ought not to blind us to the startling contrast between this mighty system and the New Testament message of the liberty with which Christ hath made us free. And it was the rereading and rediscovery of the New Testament, a new hearing of the Word of God which unleashed the mighty movement that came to be known as the Reformation.

However, much we must deplore the rending of the Church of Christ, and the terrible barriers that grew up to separate men and women who believe in Christ, never for one moment can we regret the movement of the Spirit by which the Church was recalled to the Gospel of the free grace of Christ and the liberty of the Christian man. In the center of the New Testament stands the prodigal son, the sinner who relies solely on the mercy of God, and lives by faith in him. Behind him lurks always the shadow of the elder brother, the man in bondage to the law, the man who claims his place in the father's home by virtue of his merits.

We are Protestants because this for us is vital: this we acknowledge to be the message of the Gospel. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is no accident that those other liberties, civil and religious, which we hold so dear, have arisen and are most surely grounded today by those countries where the Church has been changed by the Reformation.

But we cannot leave the matter here—as if our Christian liberty is assured by the fact that we are Protestants. All churches, and all Christians are constantly subjected to new yokes of bondage. There is a Protestant legalism that threatens the Gospel in every age. Sometimes it has taken the form of a harsh and censorious moral code such as that which drove Robert Burns to satirize the Holy Willies of his day. At other times it appears as a list of taboos which are foisted on evangelical Christians—a handful of "thou shalt nots," varying from time to time and from place to place, which are imposed as part of the Gospel.

And at all times, particularly here and now, there looms up a kind of conventional moralism, a "churchy" pattern of behavior, to which the Protestant Christian is expected to conform. When a man tells you he cannot join a church because he's not the type, when a woman confesses that her temperament and interests cannot fit into our pattern of behavior



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—don't you sense the yoke of bondage into which we must have slipped? For "if the Son shall make you free, ye shall be free indeed"—free not only from Jewish law, or Roman law, but from those unwritten laws that creep around our Christian communities and entangle us in a yoke of bondage to prejudice and convention and have nothing to do with the Gospel of Jesus Christ.

What is a Christian? He is a prodigal returned to the father. He has no claim. He has no rights. But he has found an astonishing welcome. He has met with love, a love that draws him into the Father's home, a love that is signed and sealed for him in the sacrifice of Christ. As he meets that love, accepts that love, and knows himself to be accepted, he goes out to live by love, by faith, and by the joy that springs from a grateful and forgiven heart. The closer he is to his Lord, the less he will be entangled again in any yoke of bondage.

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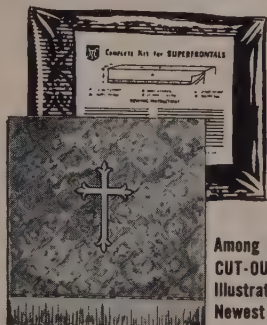
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Effective Church Publicity

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The competitive forces of our society have multiplied and expanded to the point that it has become increasingly apparent to all groups that if they are to survive they must win and hold public approval.

The church is dependent upon public opinion in this competitive age, and it must have its message clearly presented to the people so that it can obtain their understanding and support. If the understanding and support of the membership are to be kept and increased, public relations must be employed. Particularly they must reach the unchurched with the Christian message. All valid modern techniques

should be used to make this outreach as great as possible.

In order that the local church may overcome misunderstandings concerning it, keep its own membership informed, and increase its out-reach, it must have an adequate public relations program. No church, regardless of how large or small it may be, is administered effectively until it has such a program.

Basic Principles for a Public Relations Program

A public relations program for a local church will of necessity have to be unique, though it may use to good advantage many

commercial publicity methods. There are six basic principles underlying an effective program.

(1) It should be diversified and function daily throughout the year in all phases of church life. It is a seven day job and not a spasmodic advertising campaign. This does not mean that the whole administrative work of the church is a publicity program, but that public relations should be set up so that the church and its message are continually before the people. While more emphasis should be given for special occasions, the best techniques should not be reserved for such times, but should be in constant operation through all phases and agencies of the church as a normal part of the day-to-day work. Too much emphasis should not be placed on any one phase of church while the others are neglected. The program should cover every event to be well balanced. Lopsided public relations cannot be successful over a long period of time. The balanced program should be tied in closely with all activities of the local church. Diversity is essential and many valid and different methods of publicity should be used.

(2) Good impressions should be

*J. Hugh Cummings, First Methodist Church, Williamstown, W. Va.

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created. Every contact between the church and the public does much to determine the general attitude. The minister and the employed staff are most important in the creation of good will, but all policies and activities of each group in the church contribute to the total effect. Robert Cashman has termed it: "Public relations is the sum total of all impressions."¹

(3) All publicity used should be of the highest type. It should be attractive and interesting but at the same time should not cheapen religion or offend good taste. It should not be of a spectacular nature. Trick phrasing, stunts, and cheap exhibitionism have no place in church publicity. In reality they only harm the real beauty and truth of the church and its message.

(4) The entire program should have a positive approach and should emphasize the positive Christian teachings and make the Christian life and the work of the church as attractive as possible. "No public relations program has ever succeeded in an atmosphere of defeatism and pessimism . . . Progress is possible only in an atmosphere of enthusiasm and optimism, because power and achievement are attained by those who have great faith and courage."²

(5) Each program should be developed to fit a local situation. It should appeal to all persons in terms of their own interests, and should be presented in a way easily understood by all members of the community. No program of another church should be used as a blueprint to be imitated unless it is determined beforehand that it is feasible for the local situation. Both the individual attitude and the group mind should be considered before launching a public relations program.

Community attitudes may be ascertained through the observations of the pastor in his day-to-day contacts; through the observations of the staff members (where there are such) and active laymen; through questionnaires sent to the membership; and through a community public survey.

(6) The local church must be worthy of the reputation for the true worth and value which Christianity as a whole has gained. It must be sincere and should demonstrate by the action of its membership, both within and without the church, that it has something to offer the people of the community. No public relations program for a church will ever be successful unless this is true. As Stanley I. Stuber says:

In thinking of good public relations, we must keep in mind that mere words do not make good publicity, good understanding, good policies. What counts is religion in action.³

All impressions made should demonstrate the Christian spirit.

The Administration of a Public Relation Program

Since good public relations do not happen of their own accord, it is necessary that there be organization and administration to develop and promote the program. Such organization need not be complicated; indeed, it may be quite simple.

The pastor, who is the administrative head of the church, will naturally have an important part in the administration of the public relations program, so he should have a good understanding of the field of public relations. However, it should not be expected that the minister should carry the major part of this work. He should be busy with other things as well as public relations. The pastor's main function is to see that the program functions and to plan the general church work far enough ahead so that publicity may be adequately directed. The burden of responsibility for success of any church activity should fall upon the laymen.

A public relations committee should be appointed to supervise and direct the local church's public relations program. The size of this committee will depend on the size of the church congregation. The committee should be composed of alert members of the congregation who are "publicity minded," and if possible, have representatives from the major organizations of the church. If these representatives are not on the committee, the committee should develop close contact with the organizations by other means. It is important that the committee members have thorough knowledge of what is happening in the church.

The committee's function is fourfold: (1) to develop a program of public relations for the local church using the six principles (or similar ones) listed, (2) to promote and supervise the program, (3) to check and use the present media available and to determine other possible means of publicity, and (4) to secure the necessary equipment.

Most every congregation will have lay people who can do the necessary publicity work if they are properly instructed. For example: where paid church secretaries are not employed, laymen may take care of the bulletin boards, operate the mimeograph machine, keep the publicity scrapbook, and see that the local newspaper gets good news copy regularly. It is wise to use as many people as practicable in the public relations program.

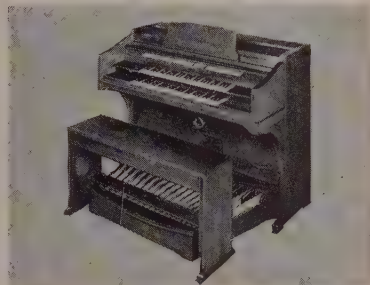
The financial outlay for the program is the obligation of the local church, not the minister's. Each church budget should include an amount for this purpose. The cost will vary. John L. Fortson says concerning this:

As a rule, religious organizations spend from 3 to 10 percent of their budgets on public relations, including cost of publica-

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It is usually best for the church where a public relations program is new to spend cautiously for the first year, but as the program grows the amount expended should be increased. However, the local church should realize that if the public relations program is of value to the church it will be adequately supported.

The Media Used in Church Publicity

There are many valid ways to publicize; the problem is to become aware of these diversified means and to know how to use them effectively in church publicity. Here then is a discussion of the media and suggested ways they may be used in a public relations program for a local church. This list is not exhaustive, but rather suggestive.

(1) *Well-kept Church Property.* The building and grounds of the church constantly advertise the church. The property is judged daily and impressions are made. If it is well kept, it is a positive form of publicity, but if it is poorly kept, it is negative. People will not expect much helpfulness from its spiritual ministry if the church property is untidy. The buildings, including the minister's residence, do not have to be expensive in order to provide a good impression, but only well-kept ones can be attractive. The appearance of all of the church property is essential in creating good public relations. The use of floodlights on the tower or picture window is a valuable means of giving the church an attractive appearance and at the same time providing positive publicity.

(2) *Bulletin Boards.* Neat and up-to-date bulletin boards both outside and inside the church are useful publicity media. The announcements or messages should be simple and brief, for crowded subject matter on the bulletin board (especially the outside board) makes difficult reading with a resulting loss of effectiveness. The use of attractive picture posters on both inside and outside boards is frequently a productive method. The outside board should be changed at least once a week. The inside board will not need to be changed so frequently. Let us emphasize that both boards must be up-to-date and neat or they will lose their usefulness.

There are five uses to which the outside bulletin board may be put. They are: to give (1) the name of the church, (2) the name of the pastor or pastors, (3) the time of the services, (4) sermon subjects (phrased interestingly), and (5) provocative short sentences (these may be posters).

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The indoor board will be used for a variety of purposes: (1) announcements and notices of church meetings, (2) promotional posters for campaigns, special services, etc., and (3) posters with provocative pictures and messages. It is wise to have several indoor bulletin boards placed throughout the church building.

Many churches (or in some communities groups of churches) are utilizing to good advantage roadside bulletin boards or signs. These may be permanent church-owned signs giving a word of welcome, or may be large sign spaces rented from an advertising agency. Due to the expense of rented billboards, such advertising is usually carried out through groups, rather than single churches. Display cards for hotels, depots, street cars, and buses may also be used on a co-operative basis with other churches.

(3) *Weekly Bulletin*. While the major function of the weekly church bulletin is to provide an order of worship, it also has publicity value. In it may be placed weekly announcements of the church events. This will make it unnecessary for announcements to be made during the service, unless they are of an unusual nature. These bulletins may be mimeographed or printed. Here again, neatness should be emphasized.

Bulletin covers with attractive pictures and different Christian messages for each week on the back may be obtained from denominational publishing companies; a more personalized cover may be used with the picture of the church or sanctuary on the cover and a list of official and/or stated meetings on the back page.

(4) *Church Newspaper*. The church newspaper, published weekly, bi-weekly, or monthly, is a very effective means of publicity. This is especially true in cities where secular newspapers cannot be expected to give thorough news coverage to local church events or news concerning people of the church. However, even in small communities, the church paper has great value. Local county or small town newspapers are sometimes expected to give news announcements of local church events, but cannot afford to without paid ads to give the publicity which is usually necessary. Professor Roland E. Wolsely shows the need for such a paper by making a distinction between news story and publicity story. He says, "A news story is a first account of a past or future event. A publicity story is one that repeats information (especially the advance account) and seeks to obtain a favorable response." He then goes on to say:

We can see how this distinction applies to the parish paper. A local church might reasonably expect a neighborhood paper to print an advance story on the annual maple sugar dinner of the Men's Club, but it should not expect it to print the story every

week for four weeks before the affair. But the parish paper can be used for such persuasive and repetitious material.⁵

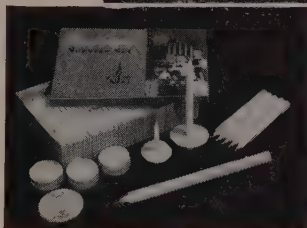
There are certain "musts" in publishing a church newspaper. (1) It should be kept timely. The news should be reported while it is still news. This is one reason that the weekly and bi-weekly paper is usually better than the monthly or quarterly. (2) The use of names in the news stories is important and will increase the number of persons who read the newspaper. However, be sure of initials and spelling. (3) The makeup should be at-

tractive whether mimeographed or printed.

Distribution through the mail is best. Permits and special rates may be obtained by the church. The pastor should check with the local postmaster for details concerning this.

(5) *Yearbook*. A yearbook can take various forms. It may be called an annual calendar, directory, or yearly report. Such a book often contains: (1) a brief account of the past year's activities (it might even contain a brief history of the church), (2) the organizational setup of the church, listing board and committee members and organization officers (e.g.

(turn to page 76)



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Priming the Preacher's Pump

David A. MacLennan



CAN WE CAPTURE THE FUTURE?

July 1, 1958 inaugurated changes in the lives of unknown millions of persons. On that date the cofferdam holding back the mighty St. Lawrence river was blasted away. A lake some thirty-five miles long, five miles wide at its widest point and ninety feet deep at the power dam, was created. In the words of a not too edifying song popular a few years ago, "There'll be some changes made." For some the changes will be unwelcome. An Ontario village in which my family and I spent a few days on a summer vacation some years ago has vanished. Its inhabitants and those of other communities live in a new location. Few like to be uprooted or to change their patterns of living. Fortunately in the case of the Canadian displaced persons, the majority of those involved in the seaway project now find it exhilarating to have the opportunity to make a better future. Change does have its doleful aspects. But sad or stimulating, change characterizes all that lives.

A new seaway is not needed to dislocate individuals and families. I have referred in another place (*Making the Most of Your Best*, chapter 29, "The Need for Roots") to the moving van as the contemporary symbol of our mobile age. In August a newspaper dispatch from Washington, D.C., confirmed the fact. "Each year one out of every five Americans moves. Most take the family chattels and pets to another house in the same city or county. But about ten million Americans—more than the entire population of Belgium—pull up roots and move to another state. Every state has received at least 10 per cent of its population from another state." If you live in one of seven western states most affected, or in Florida or in the District of Columbia you will not be surprised to learn that more than half of the residents of your state are migrants.

To these population shifts, think of the changes taking place as the result of what Dr. Theodore A. Gill, president-

elect of San Francisco Theological Seminary calls "the demographic explosion" (See *The Christian Century*, August 6, 1958). By this he means "the potentially catastrophic zooming of the world's population." What of the changes occurring in our political and economic attitudes and programs as a result of living on a globe in which nationalism, Russian, Chinese and other varieties of communism, aggressive non-Christian religions, non-white majorities, are increasingly powerful forces?

Imagination almost reaches the end of its tether as we try to visualize life in the space age.

Can we capture the future? That is, can Christians through their witness and worship, through their grappling with complex questions on mankind's agenda, win today and tomorrow for all that we mean when we say "the Lord Jesus Christ", "the Kingdom of God"?

Can we capture the future? *It all depends on God and our response to his will and way.* As was said of the risen Christ at Emmaus, God himself "makes to go further." (Luke 24:28). He is the maker of the future as of the present. As was true when engineers worked to harness the St. Lawrence river; immense power must have generators, powerhouses, channels. The church is both a planning agency and a generator of power which the Holy Spirit uses. Every preacher, every church member needs to ponder the meanings in our times of the statement made last spring by the United Presbyterian Com-

mission on Ecumenical Mission:

"The future depends on what we do, what the world-wide Church foes;

"We have one future; what will it be?

"Will Christians of 'the whole inhabited world' keep watch with Christ and pray? Or will we sleep and wake up too late?

"Rise up! The crisis of the future is here! The hour of the future is now!"

* * *

SERMON SEEDS

Mastering Inferiority Feelings

Text—Matthew 25:25: "So I was afraid, and I went and hid your talent in the ground. Here you have what is yours." Who doesn't know what it is to feel inadequate, and inferior? Most of us explain our defeats from time to time in terms of what we probably miscall our "inferiority complex." We understand why the mobile home owner painted on the back of his over-sized trailer: "This thing is bigger than both of us." Faced with a personal problem or task we act as if our feelings of inferiority and the job were too much. Scientists, military leaders, government spokesmen may be perplexed by problems of outer space; we are depressed because of problems of inner space, of what seems a lack of interior resources. To this need Christ and the Christian faith bring the answer.

(1) Christ painted a picture of a man who felt basically inferior in this famous parable. He was the man with one talent.

Recall the story. A wealthy employer gives members of his staff certain sums of money to invest as best they can. All do not receive the same amount. Some get more, some get less. All receive something. This leads us to emphasize the truth of the Gospel that every person has something to contribute to the total scheme. God has entrusted the least of us with

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

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something. He keeps it in mind. We must also. One talent may not seem much. Actually in Jesus' time, a talent represented several hundreds of our dollars. But the man entrusted with this considerable amount sits down, compares his one talent with the larger number more fortunate persons have been given. Comparison creates a feeling of deprivation. He begins to talk to himself in terms of what he cannot do because of insufficient capital.

Here the preacher may rightly call attention to the fact that a factor in feelings of inferiority may be envy. Envy may induce self-disparagement and self-contempt. As one has written, envy "induces a sort of spiritual paralysis." Then rationalization takes over: "It's absurd to expect me to do anything with this trifling amount. If I had ten times as much I could really produce something, but not with this measly one! I'll bury it, keep it safe. I'll not do any harm. I'll do nothing."

(2) But the day of accounting comes. Instead of appreciation of his carefulness and prudence he hears the Master's "you wicked and slothful servant!" The question is not, have you played it "safe"? but, what have you done with what life you have been given? A brilliant young English minister who died six years ago at what seemed the threshold of his mature ministry, the late C. R. B. Shapland, put it this way: "God finds it easier to forgive the rebel, the man who has taken his talents and misused them, than the man who puts his soul into cold-storage against Judgment Day. The first wastes life; but the other despises it, and his is the greater condemnation." (*Faithful Sayings*, page 46. Published by the Epworth Press, London, 1957)

(3) What is Christ's cure for feelings of inferiority? (a) Face the fact that every man is inadequate and unworthy—apart from God in Christ. Recall the cartoon of the psychiatrist saying to the patient: "Let's face it. You don't have an inferiority complex, you *are* inferior!" The divine physician could speak similarly to every man and every woman. But God never lets any child of his remain like that if he can help him. And he is able to help the most beaten of us. (b) Having faced the feelings and perhaps uncovered some of the reasons for them, take Christ with you to fight and overcome your enemy—this feeling of inferiority. Be yourself, not the many-talented "superior" person. But be yourself at your best, in Christ, and for his cause. One way to go in the strength of God's almighty Son is to tell him your need and claim his help in prayer. Dr. Charles L. Allen of the eminently successful downtown Atlanta church, Grace Methodist, tells of how he began altar prayers in his church on Sunday nights. "It started the Saturday afternoon before I was to preach my first sermon as pastor of Grace in Atlanta. I was in the church alone. It seemed so big

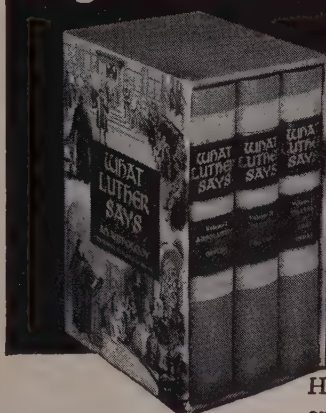
and strange to me that I was almost paralyzed by fear. I knew nothing about a big city church and I knew I would fail miserably. Then I walked down the aisle and knelt at the altar and prayed. I felt a calm spirit coming over me and I left the church that day with joy and peace in my heart." You too can find the same power through prayer, commitment, and companionship with the unseen Lord. You will find yourself with Christ "able for everything." (Philippians 4:13).

How Big Is One?

John 6:8, 9: "And one of his disciples, Andrew, Simon Peter's brother, said to Jesus: 'There is a small boy here with five barley loaves and two dried fish. But what

is that among so many?'" (*The Four Gospels*. A new translation from the Greek by E. V. Rieu. Penguin Books, Baltimore, 1953). (1) Introduction: "How big is one?" This question is the featured article in the August 1958 *Atlantic* magazine. Originally given by the editor of this famous magazine, Mr. Edward Weeks, as a lecture, it confronts us with an issue every civilized person and certainly every Christian must face. In the face of global problems, titantic questions, how important is one person? Mr. Weeks is right in saying that the American concept of bigness has affected our private lives and thinking. "We have been in love with bigness ever since the adolescence of our democracy. . . Our first

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hero of the frontier was a superman, Davy Crockett, who could outshoot, outfight, and outwoo anyone." But our worship of bigness has done some questionable things to us as persons. Mergers, huge corporations, supermarkets, newspaper chains, make individual enterprise and individual taste difficult. True, we enjoy the benefits of mass production but we are uneasy and even rebellious when "consolidations grow to the size of a giant octopus." Think of how we need to regulate huge aggregations of power, of how pyramiding under single ownership makes it difficult to resist pressures. What can one person do to improve conditions? How much can a solitary individual accomplish for honesty and peace; in feeding the other half of the world's population who go to bed hungry every night?

(2) God declares that one person is more important and more valuable than systems, corporations, cartels, which so frequently ignore, minimize or ruthlessly trample individuals. Christ's action in the feeding of the hungry thousands is a picture of the divine attitude toward "little people," toward the one among the many. He used the small boy's small contribution. In his teaching Jesus always stressed the importance of the individual. True, no man is an island. Apart from others we cannot realize our utmost. Community is God's will. Private religion is not the religion of the Bible. But one lost sheep, one lost coin, one lost boy justified any sacrifice to find and restore. "God so loved the world" but it is a world of persons. In this connection you may find both stimulus and illustrations in a recent book by a Swiss physician and a completely committed Christian, Dr. Paul Tournier. It is entitled, *The Meaning of Persons* and is published by Harper's. (1957)

(3) Accept Christ's evaluation of your self, dedicate it to him and to the service of your fellow-souls and you will know the answer to the question, "How big is one?" For Mr. Edward Weeks of the *Atlantic* speaks with Christian insight when he says that "in an atomic age self-reliance and self-restraint are needed as they have never been before." Overshadowed by Russia, weakened by self-distrust and mutual suspicion, we must have persons who will "stand forth, upright and ready to speak the hard truth for the public good." Mr. Weeks eloquently closes his article by citing such contemporaries as George F. Kennan, Omer Carmichael, (Louisville, Kentucky superintendent of schools who led movement for voluntary integration), Harry Ashmore—fearless and reasonable editor of Little Rock, Arkansas *Gazette*, Frank Laubach, Ralph Bunche, Eleanor Roosevelt. You may cite favorite examples of individuals who multiplied their strength and influence for God's kingdom even as Christ multiplied the loaves and fishes to

meet human need. "One is as big as you yourself can make it."

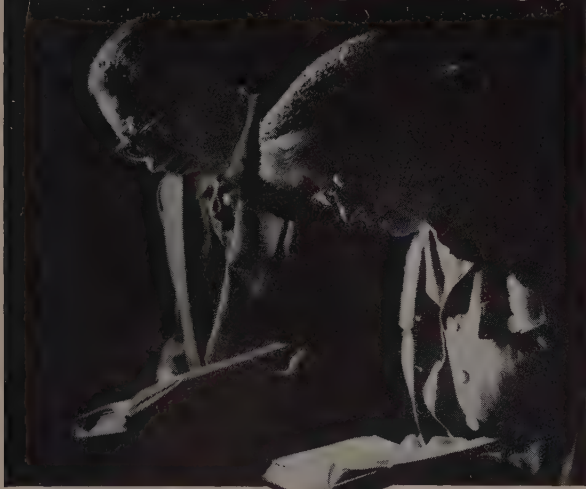
"What On Earth Are You Doing?"

Text—Jonah 1:8 (Moffatt) "What are you doing here?" The sermon title is not original. It seems to me a book by and for Christian laymen appeared a few years ago with this question for its title. Certainly everyone has had the question asked of him, at least in childhood. It is a good question. If we believe that there is some purpose in our being placed on this planet, we need to face the question. Service is the rent we pay for our use of the earth for our span of years. "What on earth are we doing?"

Consider these answers which men and women have made and could make today.

(1) "I am doing nothing to endanger anyone else's chances." This may be commendable or it may be despicable. It may mean, "I am doing nothing—period." It may mean, "I am doing nothing that would get me involved in criticism or danger." But immunity from judgment or danger may not be found in such an attitude and in such inactivity. Recall the parable of the talents and the treatment the man with one talent received from his master. (2) "What on earth am I doing? Minding my own business." Busybodies are seldom admired or loved. To attend to one's business may be the mark of a conscientious, considerate and industrious workman. It may mean a selfish life which refuses to become involved in the plight, the need, the tragedy of life. A minor prophet, Obadiah, strikes a major chord of condemnation in the eleventh verse of his little book: "On the day that you stood aloof, on the day that strangers carried off his wealth . . . you were like one of them." That is, your neutrality, your "objective" attitude made you an ally of the enemy. Think also of the rating given across the generations to the priest and the Levite in our Lord's parable of the good Samaritan. What did they do? They passed by on the other side. Another answer might be, (3) "I pointed out the errors, the weaknesses, the difficulties of the project." Such "realistic analysis" may be salutary. Enthusiastic advocates of a new idea or enterprise frequently overlook formidable obstacles, and may underestimate the strength of the resistance they will encounter. But always to take the negative approach, to ring the variations on 'it can't be done—you'll never make it,' is scarcely the attitude of the person who follows one who said, "With God all things are possible." Recall Dr. Martin Luther King's observation: "There is a kind of mind which is so objectively analytical it never gets subjectively committed to anything." (4) Ask the Lord of life what on earth he has been doing, so that you may learn what you should be doing. He answers: "I have come to do thy will, O God." (Hebrews 10:7, 9).

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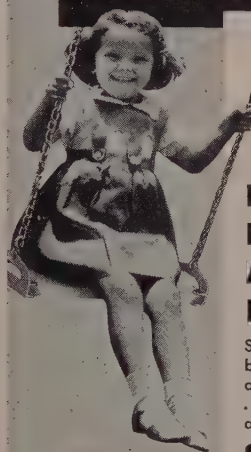


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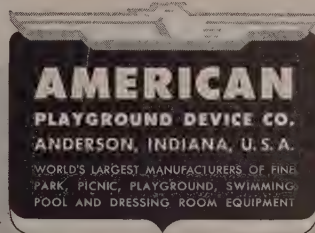
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See also Matthew 9:13; 10:34; John 9:39; 10:10; 12:46; 16:28. "What on earth are *you* doing?"

Gratefully yours

(Thanksgiving Sunday). Text—Ephesians 5:20: "... always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father." How would you end a letter to God? To a teacher? A physician whose patient you had been? A member of the family who knows all about you and still loves you? "Sincerely yours" might be sincerely said. "Lovingly"—to God, to your dearest, might be indicated and accurate. "Hopefully"? But "gratefully yours," would be in order when you begin recalling all you have received for which no payment could be made in money, services or things. Certainly the New Testament makes clear that among the marks of the early Christian church was this attitude of gratitude. As Dr. William Barclay points out in his commentary on the epistle to the Ephesians, the early church was not only a singing church (Ephesians 5:15-21) and a church where men honored and respected each other; the early church was a *thankful church*. "Their instinct was to give thanks for all things and in all places and at all times. Chrysostom, the great preacher of the church of later days, had

the curious thought that a Christian could even give thanks for Hell, because Hell was a threat and a warning to keep him in the right way. The Christian church was a thankful church because its members were still dazzled with the wonder that God's love had stooped to save them; and it was a thankful church for never had men such a consciousness that they were in the hands of God. They were able to give thanks for all things because they were convinced that all things came from God."

Can we be in this apostolic succession coming to God, to life, to one another—"gratefully yours"? Perhaps Professor Barclay's above quoted statement contains the outline of a thanksgiving message for you and your people. (1) Gratefully yours, O God, because thy love has stooped to save us. Recall the prayer of general thanksgiving: "... for our creation, preservation, and all the blessings of this life; but above all for the redemption of the world..." Why are we not "dazzled with the wonder"? (2) Gratefully yours, O God, because through thy revelation in the Bible; supremely in thy self-disclosure in Christ, we know we cannot drift beyond thy love and care. (3) Gratefully yours, for all things, because we cannot imagine anything not from thy mind and heart, nor can we believe that anything in

life cannot be used by thee for a good purpose.

If the foregoing scriptural outline lacks appeal, you may wish to indicate valid reasons for giving thanks to God for all things. For example, you might list a few of the chief reasons for gratitude: (1) For our loved ones. Chauncy Depew, once famous New York Central railroader and speaker, replied to the man who asked if he were not himself who else in the world would he like to be: "My wife's second husband." (2) For friends who are loyal, and encourage us to be loyal to the royal in ourselves. See Philippians 1:3. (3) For the ordered freedom which is ours as citizens of a democracy which honors God and the rights of all men, in spite of violations of our charter and creed as citizens; (4) for the church, the reconciling community, the pillar and ground of truth, the body of Christ, and for our place in her company; (5) for this age, even with its tensions and tragedies, its fears and stupidities, for it is one of God's ages in which he has yet more light to break forth from his word. If we do not succeed in taking a giant leap to the moon we may succeed in taking a significant step toward mutual understanding and world peace. (6) For the beauty and harmony of God's universe and the secrets being unlocked by reverent, questing

minds of all nations. (7) Finally, to quote Joyce Kilmer in one of his poems, "And Oh! thank God for God!" For his self-giving in Christ, for his companionship through the Spirit, and for his love and care and power "exceeding abundantly above all that we can ask or think."

"You've Had It!"

This sermon idea I leave you to develop. In one sense, "you've had it" as

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far as this month's pulpit priming of homiletical pumps is concerned! But here is a slang phrase which I think we owe to World War II servicemen. Usually in those grim days it referred to something bad. When an airman was shot down his mates said he'd "had it." When a man failed to make a transfer from some hated unit or duty, or was charged with some offense, he'd had it. In the scriptures you will find instances of persons and cities and nations having "had it" in this sense. Think of what Jesus said of Judas Iscariot in Mark 14:42. Did Jesus' cryptic remark about payment for the betrayal have something of the meaning of our modern colloquial phrase? Matthew 27 tells how profoundly true it was of the betrayer. I am indebted to Dr. W. Gordon Robinson for this suggestion that "the word which is translated 'have' in the Authorized Version and 'have received' in the Revised Version is really a technical word which was used all over the Greek-speaking world in the time of Jesus in signing a receipt." Thus when Jesus said of ostentatious or selfish men that they had received their reward, he was saying they had been paid in full, they had no further claim on anybody, least of all upon God. (*New Testament Treasure*, page 30 f. Independent Press, Ltd., London).

But is there not a Biblical meaning confirmed in Christian experience in which we've "had it" in respect to God's deliverance of our lives, of his joy and his peace? Not only do we need to sing, "I need thee every hour," but perhaps more frequently, "have thee. . ." Gratefully yours.

* * *

PARSON'S BOOK(S)-OF-THE-MONTH

Who hasn't quoted from J. B. Phillips' translations of the New Testament? Who hasn't chuckled, even grown excited about certain renderings by this British clergyman-scholar? From his pointed and prolific pen we have had four separate books of as many sections of the New Testament. First, and perhaps to many of us still the most successful translation or paraphrase, was that of the epistles, "Letters to Young Churches." Now we have the entire *New Testament in Modern English* by J. B. Phillips in one volume, thanks to him and to his publishers, the Macmillan Company. It is easy to believe that books by Dr. Phillips have sold over a million copies in the United States alone in the last ten years. World sales of one of his books passed the million mark. (This is *Letters to Young Churches*). Granted the truth of scholars' criticisms that the Phillips' books on the New Testament books are more paraphrases than precise translations. Doubtless Dr. Phillips would quickly agree that he has taken more liberties with the text in certain instances than did the late James Moffatt, or our own Dr. Edgar J. Goodspeed, or Wey-

mouth of England. Granted too that a slight theological or pedagogical bias creeps into certain sections. Yet what other New Testament in modern speech is so clear and so gripping? The new one volume edition of the New Testament consists of 575 excellently printed pages, plus five full page maps of Palestine. Included in the book is a five page "short index of names, places and events" which will be appreciated by "new" readers, and by preachers too. Macmillan Company is to be complimented on the attractive format, type, texture of page and binding. It is worth the \$6.00 even in this time of recession. *Notable Sermons from Protestant Pulpits*, edited by Charles L. Wallis, is published by the Abingdon Press (\$2.95) at the right season of the year as far as preachers are concerned! Any season is timely for good sermons, but somehow after the first jerky stretch of the fall road of sermon-making and before Advent and Christmas lift us up to inspirational heights, we can do with inspiration and ideas from fellow-craftsmen. In this anthology by our most successful Protestant anthologist we have 24 samples from 24 preachers. Dispensing with Christian names and titles, let me list some of them: Adams, Bonnell, Bosley, Casteel, Day, Ferris, Kennedy, McCall, Phifer, Phillips, Read, Redhead, Scherer, Schloerb, Shoemaker, Sizoo and Sockman! How's that for a battery of pitchers? I've omitted a few others, and among them there are competent preachers I have no doubt. Sermons are classified under Christian Growth and Nurture, The Church and Churchmanship, Evangelism and World Outreach, Brotherhood, Advent and Christmas, and Lent and Easter. Of course Professor Wallis will agree with us that equally able and interesting preachers to those included have been left out. But doubtless some were left out because they did not respond to the invitation to submit a sermon. Others were omitted because the editor had to keep the collection within reasonable limits of space and cost. You judge whether the sermons are "representative of the articulation of God's Word in the Protestant pulpit" in the United States today.

* * *

Notable Quotes

God of the rabbit and the mole,
We thank thee for our plastic hole,
Where, refugees from cosmic rays,
We spend congested holidays.
When blooms the crocus, buoyed
with hope
We view it through a periscope.

—Roland H. Bainton in *The Christian Century*, July 23, 1958 on "Christian Pacifism Reassessed" speaking of dugouts to be buried in backyards as shelter against atomic attack.

* * *

. . . So he "breathed on them," that

night in Jerusalem, and said, "Receive ye the Holy Ghost." (John 20:22). Can you date that? There's no magic about it. It's just the assurance that God doesn't need to have you on his hands anymore; you can have him on yours, if you prefer it that way, with more than the memory of a face and the echo of strange words that flout us with what isn't true, and we wish it were—or with what is true, and we wish it weren't. You say which it is to be! In the ancient art of India, the Buddha never appears, nor the footprints which mark his passing. That doesn't have to be the tragedy of any life.

Andrew over yonder in the corner; James and John by the table; Matthew, Bartholomew, Philip, and Thomas now! Figure out their chances sometime; then range them by the side of yours!

—Paul E. Scherer. "Jesus Stands in the Midst" *Notable Sermons from Protestant Pulpits*, page 203. Abingdon Press. 1958.

* * *

I find myself therefore indebted to all kinds of people of different nationalities and different denominations. Not the least of my gratitude is evoked by the assurance that has grown within me that here in the New Testament, at the very heart and core of our faith, Christians are far more at one that their outward divisions would imply. From this unquestionable evidence of fundamental unity I derive not only great comfort but a great hope for the future.

—J. B. Phillips, Translator's Foreword, *The New Testament in Modern English*. The Macmillan Company, 1958.

* * *

There is the story of a philosophical clock which fell to meditating upon its future as it was put in its place for the first time. It reasoned that it had to tick twice each second, 120 times each minute, or 7,200 times every hour—in 24 hours, 172,800 ticks. This meant 63,072,000 times every year, calculated the clock. And in 10 years it would have to tick 630,072,000 times! At this point it collapsed from nervous exhaustion. When it revived, it saw in a moment of insight that all it had to do was to tick one tick at a time. So it began and now, after 100 years, it is still a respected grandfather clock.—James L. Stoner, in *Think*, April 1958, page 24.

* * *

Jest for the Parson

Here are two spoonerisms you may have missed. Both are vouched for by a contemporary writer. In announcing a program for a civic parade a radio-TV announcer declared that "We shall also be entertained by the Girls' Bum and Droogle Band!" The other was also in a commercial which urged hearers to try somebody's "famous Sea Poop." Now you can ask your ushers to sew the visitors to their sheets.

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NEW BOOKS

Martin Luther

LECTURES ON GENESIS (*Chapters 1-5*) in **LUTHER'S WORKS**, translated by George V. Schlick, Concordia-Muhlenberg. 387 pages. \$5.00.

This is the first volume (though the fifth to appear in print) of a projected 55 volume edition of Martin Luther's writings. It will be the definitive as well as the most complete collection in our language of the works of the man who is currently exercising greater influence in the theological world than he has since the 16th century.

These lectures on Genesis represent Luther's last and crowning Biblical study. His method was that of verse-by-verse explanation and application. He adhered strictly to the Biblical text, breaking radically from the allegorical method of his predecessors. Unlike them—and also unlike many of his successors—his is a truly Christian commentary, that is, he never fails to point to Jesus Christ as both the heart of the Bible and the Savior of the world.

Certainly one should not expect to find in a writing of the Reformation period a discussion of the problems created by Darwinian thought. What one does find is of much greater value, a discussion of the timeless issues of the relationship that should and does exist between the creature and his Creator. The immediacy of this volume is, in part, due to the skill of the translator, whose work is excellently done, but also to the profound understanding of man and God held by the great Reformer. There is nothing obscure or unrealistic, for example, about Luther's vigorous and wholesome comments regarding sex, celibacy and marriage.

J.S.

CHURCH AND MINISTRY, II, OF LUTHER'S WORKS, edited by Lehman and Pelikan, Muhlenberg-Concordia. 410 pages. \$5.00.

This volume shows Martin Luther fighting with customary vigor and effectiveness against the two foes of the Reformation, Rome on the right and Protestant fanatics on the left. Since what Luther wrote was usually an "occasional piece" directed at a specific situation, it often needs correction or supplementation from something directed against another

THE AMAZING LUTHER

THE NUMBER OF BOOKS BY OR ABOUT MARTIN LUTHER, HIS LIFE AND HIS TEACHINGS AMAZES US. MANY OF THESE COME FROM PRESSES WITH LUTHERAN BACK- GROUND, BUT SOME ARE FROM OTHER PUBLISHERS.

target. Such matters the translator of this volume, Conrad Bergendoff, has plainly indicated in his scholarly and incisive forewords.

In the documents included in this collection, Luther indicates what a congregation can do to establish a valid ministry if the normal structure of the church is shattered, why physical force dare not be the means by which the Gospel is to be advanced, the Anabaptist misunderstanding of the meaning of Scripture, the sacraments and the Christian life, the proper organization and practice of the church, the Roman Church's misuse of "the power of the keys" and how Christians should identify and treat "infiltrating and clandestine preachers."

Some of the things said are, of course, clearly conditioned by the events of the 16th century that called them forth. Certain other details apply to a social and churchly situation that does not prevail among us. But there are numerous and important passages that speak very directly to the ecumenical conversation of our own day. Many of the issues faced (or side-stepped) at Lund, Evanston and Oberlin were discussed clearly in the first generation of Protestantism. We will be wise to listen, at least, to Luther's insight.

J.S.

LUTHER'S WORLD OF THOUGHT by Heinrich Bornkamm. Translated by Martin H. Bertram. Concordia Publishing House. 315 pages. \$3.00.

The purpose of this book is to present Martin Luther's world of thought by a free choice of the most important themes rather than as a compact theological system. The volume begins with a good biographical sketch of Luther. This is followed by a chapter dealing with the significance of the "95 Theses". Successive chapters deal with subjects such as The

Hidden and the Revealed God, Faith, The Sacraments, Living and Dying, The Church, and with Luther's views about nature, history, the nation (*Das Volk*), the state and the relation of the Gospel to the social order. The discussion of Luther's beliefs about the sacraments is especially clarifying. The concluding chapter is concerned with the reformer's death and legacy.

This author is to be commended for correcting some popular misconceptions concerning Luther, e.g., that he regarded the state as sinful *per se* and that he considered the commandment of love as applicable only to a Christian's private life. While the writer's treatment of his subject is sympathetic and is written from a Lutheran standpoint, the work is not uncritical. Some readers may be disappointed to find that the translator infrequently quotes words, phrases or lines in German without attempting to render them in English, but this is a minor defect. All in all, this is an excellent, scholarly and readable study of Luther's religious thought. Dr. Bornkamm is presently Professor of Church History at Heidelberg University.

J.C.P.

Jonathan Edwards

JONATHAN EDWARDS THE PREACHER. By Ralph G. Turnbull, Baker Book House, Grand Rapids, 6, Michigan. \$3.95.

Jonathan Edwards may seem to many present day ministers and laymen as one who belongs to another age, with little or no message for the present turbulent hours. The author endeavors to show that this is not so. He writes about this pulpit giant whose 200th anniversary of his death is being observed this year, affirmatively, and in a forthright manner. Whether or not we agree with this controversial figure who stamped his life upon New England more than two centuries ago, we will have to admit that the author has given us a fine tribute, and a clearly detailed historical sketch of this pastor and theologian.

The book cannot be called a formal biography, but rather a word picture of a

man who bit into the life of his day. The writer has sought to show how so many of the harsh judgments of Jonathan Edwards are unwarranted, and that in all fairness his writings and ministry deserve to be reappraised, and revalued. He glimpses for us his good heritage, his highly disciplined life, his deep spiritual insights, and his provocative mind. He makes it clear that men have been altogether wrong in associating Edwards with the one sermon by which he is so often judged, namely his imprecatory sermon of judgment and destiny, *Sinners in the Hand of an Angry God*. Thus we have given to us in this book several other sermons of a more tender nature. The book has homiletical values for the minister today. In thirty exceedingly brief chapters we see Edwards from the time of his evangelical conversion to his sunset years. If this man of giant mind and penetrating soul shared in a great heritage, he also left to oncoming generations an enriching legacy. For as the author says, "it has been computed that there are among them presidents of eight colleges, about one hundred college professors, more than one hundred lawyers, sixty physicians, thirty judges, eighty holders of public office, twenty-five officers in the Army and Navy, and almost innumerable clergymen and missionaries."

A.S.N.

JONATHAN EDWARDS ON EVANGELISM, edited by J. C. Wolf. Wm. B. Eerdmans Co. 137 pages. \$2.00.

There are two factors that make this book timely. The first is that 1958 is the bicentennial of Edward's death, an event worthy of all the attention it is receiving. The other is the revived interest in our country and elsewhere in mass evangelism, pre-eminently as it is being practiced by Billy Graham.

This book is both an anthology and a digest. It reprints several writings by this key figure in New England's great awakening that have evangelistic importance, including "A Faithful Narrative of the Surprising Work of God" (an historical account of the revival), "Thoughts on the Revival of Religion," "Religious Affections," "On Grace," "Judging Person's Experiences" (all four of which are concerned with the meaning of this revival) and two sermons (one of which is the familiar "Sinners in the Hands of an Angry God").

All are in Edward's own words but eliminate the leisurely repetition that was a part of 18th century writing. Although the cutting has usually been wisely done, there are times when the pruning was far too vigorous, in my judgment. However the abridgments will prove helpful to many who cannot take time to read the full discussions and will whet the appetite of others to look up the original.

J.S.

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E.A.L.

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(turn to page 70)

Church Administration

HANDBOOK OF CHURCH MANAGEMENT by William H. Leach. Prentice-Hall, Inc., 504 pages, \$8.00.

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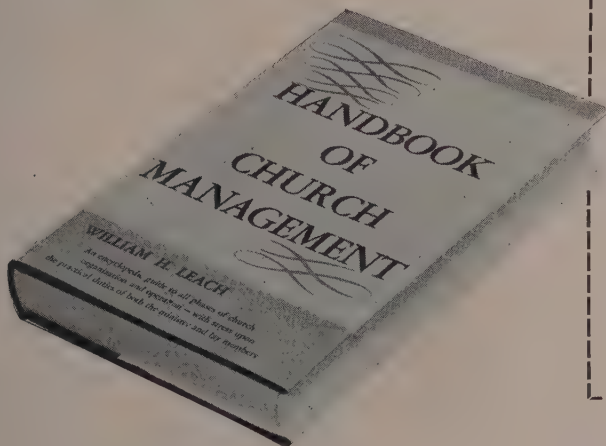
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BOOK REVIEWS

(continued from page 68)

matter out of existence, and out of nothing He created healthy tissue. If the physical world derives directly from God's thought and action, He can think and act it out of existence or into existence as He wills."

Such measured words rule out the raving of a neophyte. They reveal the sound wisdom of one who is well grounded in both theology and science, for this judgment represents the well trained mind and spiritual temper of this young and brilliant author. A graduate of Carnegie Institute of Technology, a physicist with the navy during the last war, a graduate of the Episcopal Theological School in Cambridge, Massa-

chusetts, and presently studying for a graduate degree in psychology at the University of Pittsburgh, Don H. Gross brings to his volume the rare combination of knowledge in both the fields involved. In addition, this capability includes a successful ministry of some years during which he gained personal experience in spiritual healing and developed the convictions brought to such scholarly fruition in this book.

Bravely and well does Don Gross encompass the full scope of the subject, nor has he shied away from its knotty problems. This is indicated by the titles of some of the more important chapters, such as,—"The Well Springs of Reason," "Nature and Supernature," "The Biblical Nature of Spiritual Healing," and "The Place

of Spiritual Healing in the Church." His triplet of chapters,—Faith, Hope and Love are almost sermon in form and replete with telling illustrations and personal experiences.

I must confess that when I first opened the book, I turned at once to the chapter entitled, Difficulties, seeking answers to some of the problems encountered in my own ministry of spiritual healing, and I was not disappointed. With his characteristic positive approach he begins by pointing out "Some Dangers in Failing to Practice the Ministry of Healing," after which follow various topics from disappointment to death and demons. A most helpful section is entitled, Failures?—and note the significant question mark!

Throughout, the work is convincingly documented, the index is comprehensive, and the three appendices and the annotated bibliography themselves are worth the price of the book. Purposely do I not disclose his definition of a miracle, (the best and most Christian I've ever come across) because to find it is worth reading the book.

L.H.B.

Church and State

RELIGION AND THE FREE SOCIETY, by William G. Miller, William Clancy, Arthur Cohen, Mark DeWolfe Howe and Maximilian W. Kempner. Published by The Fund for the Republic, 108 pages. Prices on Request.

This small paper covered book is the best concise discussion of Church-State relationship in the United States that we have seen. It is common knowledge that articles 1 and 14 of the amendments to the constitution deal with the matter of religious freedom. It is also a matter of common knowledge that each of the basic religions of the United States is suspicious and jealous of its neighbors. There is a constant cold war between Protestants and Catholics. Those of Jewish faith have their reasons to suspect that they are facing discrimination in many so-called Christian communities. The struggle becomes open when public busses for parochial schools are questioned, or Sunday closing enforced contrary to the practices of some Jewish communities.

Just what does the constitution say? Here there is disagreement. Protestants are against school busses for Roman Catholics but they are very agreeable to accepting government subsidies for their publications. All three groups welcome tax exemptions.

The authors of this book picture the constitution as one friendly to religion and religious practices, but as being opposed to special considerations for one group over another. Nor does it condone religious practices which are contrary to the welfare of the nation. For this reason the Supreme Court ruled that plural marriages as practiced by the Mormons of an

earlier century were contrary to the public good and must be discontinued. But it refused to uphold the conviction of a family which belong to the Jehovah Witnesses who refused to permit their children to salute the American flag in the school.

The writers are agreed that many of the points in dispute must be settled by the courts. It must be done in an orderly way to find just what the constitution does mean. It is not an evangelistic task but an objective one. Interpreted as is being done by some, one would violate the constitution if he asked a policeman the way to church. Interpreted from another angle, a good churchman might argue that as a religious person he had a right to force his particular phobias down the throats of everyone else.

In reality, say these writers, the government is friendly to churches and religion. It wants religion to prosper, but it must be recognized that there are fences between Church and State which keep them separate.

Single copies of this book will be sent, without cost, upon request to The Fund for the Republic, 60 East 42nd Street, New York 17, New York. The price of quantity orders will be given upon request.

W.H.L.

Fruits of War

EDWIN ERICH DWINGER. "ES GESCHAH IM JAHRE 1965." (IT HAPPENED IN THE YEAR 1965.) Salzburg-Muenchen. 1957. Pilgrim Verlag. 313 pages.

Dwinger is one of the greatest writers from the apocalypse of practical Communism. He lived and thought in this hell and has come out of it to write sanely and profoundly.

Here he attempts the apocalypse before the world: the practical consequences of the H and atom weapons. He places the time in 1965, when a logical Communist, in highest station in Moscow, ends the cold war of coexistence, because he feels that time works against the ideals of the first warriors of Communism in the minds of the millions living under it. He gives the signal for the H-atom war.

The immediate and automatic reprisals of the West lead to the destruction of nearly all cities in America, the southern half of England, and the total destruction of Russian centers of industry and habitation.

He ends it in the usual picture of apocalypse. Right wins. The West has a chance to rebuild. Communism does not: her survivors go over to Western freedom.

The description of the holocaust is realistic and demonically fascinating. And, from the knowledge we possess of the armaments of destruction, aimed east and west, there must be far too much potential

truth in this Dantesque revelation. It ends, apocalyptically, with the thought that the issue is in the hands of God.

J.F.C.G.

ROTE KAPELLE. (The Red Orchestra.) W. F. FLICKE. Verlag Welsermuehl. Wels-Munich. 1958. 3d ed. 420 pp.

It is the age of total treason. In *The Red Orchestra*—the Communist espionage radio system, with some 35,000 agents, chiefly Germans, served nihilistic Communism, in treason to their own country, bringing horror and death to their own people. There was a time, until the Antichrist of Communism became king of this world, that treason was abhorred!

When, in 1944—the German anti-espionage had mainly destroyed the Red

Orchestra, in Germany and German occupied countries, the war had been lost. The greatest horrors in human history were perpetrated upon mankind by the winners of the war: Christian leaders of Western countries submitted to the demonism of anti-civilization. The Red Orchestra merely moved its headquarters to Switzerland and continued in unabated volume—of treason!

Dr. Otto John, a leading figure of this treason, who escaped his proper fate in 1944 by flight abroad, was by British-American influence after the war, made chief of the West Germany security system. What were those influences in the West? In the Korean War, Russia, the enemy of the American forces, was better informed of military plans than

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J.F.C.A.

Stewardship

TWELVE BASKETS FULL by Margaret T. Applegarth. Harper & Brothers, \$3.00.

Margaret T. Applegarth is perhaps the best known woman writer in the Protestant world today. Her books, *Men As Trees Walking and Moment by Moment*, have won her a permanent place in the history of American Protestant literature. Miss Applegarth has a particular genius for storytelling. Incisive phrase, sparkling humor, warm compassion, and profound insights mark every page.

Miss Applegarth has taken the general theme of Christian stewardship and has made specific applications of this basic principle of Christian living to dozens of concrete situations in life. The "baskets" about which Margaret Applegarth is concerned are many: waste baskets, lunch baskets, sewing baskets, and offering baskets.

Clever and useful illustrations for speakers abound. Thus, bank accounts are treated in a meditation called, "Checkbook into Prayerbook." Offering envelopes are delightfully described as, "Murder in the Cathedral Every Sunday at 11 A.M." Making a last Will and Testament is hilariously described, "Where There's a Will." Television comes in for a good panning as "The Most Colossal Giveaway Prize on Earth." Miss Applegarth is quite conscious of the fact that we live in an income tax economy and she has two meditations on this theme: "1040 and All That" and "Death and Taxes: Canticle for an Innocent Church-Goer."

Women will be especially interested in the delightful chapter "Tied to His Mother's Purse Strings." The author is a careful student of the Bible and her studies of Isaiah and St. Luke make delightful reading.

Twelve Baskets Full by Margaret Applegarth is the richest mine of illustrations for sermons and devotional talks that this writer knows. It is a "must" for every minister's library.

T.K.T.

Various Topics

BASIC PRINCIPLES OF PARLIAMENTARY LAW AND PROTOCOL, by Margaret Grumme. Published by the author at 3830 Humphrey Street, St. Louis 16, Missouri. \$1.00.

RULES OF ORDER AND PROCEDURE FOR THE CONDUCT OF PUBLIC MEETINGS, by W. H. Fuller, Association Press, 25c.

These two small paper bound booklets supply a valuable aid to all those who are called to positions of leadership in voluntary organizations. Miss Grumme is a registered parliamentarian and a nationally known lecturer and instructor in this field. She shows amazing facility in her treatise, especially in the suggestions and information which deal with the executive procedure under parliamentary law. Bound into the book is a *Basic Chart of Motions* on an eight by ten inch sheet which gives in condensed form the correct procedures and establishes limitations in public debate.

Rules of Order and Procedure for the Conduct of Public Meetings sticks closer to the conventional presentations. It does, however, expand the simple "rules of order" procedure to include some suggestions for executive organization. The book is reliable and will be helpful.

Both books are small; they may be carried in purse or pocket and will be of value to the leader who is seeking to use the full extent of the authority which has been given him.

W.H.L.

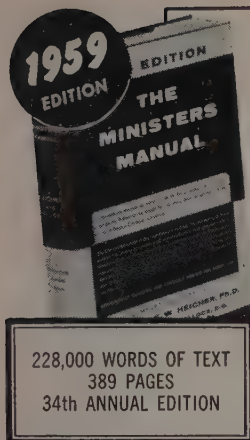
CRAM'S ROAD ATLAS—UNITED STATES—CANADA—MEXICO. George F. Cram Company, Indianapolis, Indiana. \$1.00.

This is a new road atlas which gives the important highways in the United States, Canada, and Mexico. Included are the numbers of state and federal highways and the toll roads or turnpikes. However, in the effort to be concise, the local roads are not included, nor are the pages of the book cumbered with the lists of towns and cities in each state. The editor assumes that the traveler knows the general direction in which he is headed. This stripped-down volume of maps gives the help that the usual tourist needs as he plans his trips. The main thing is found in the pages. There is a map which shows the trans-continental road, another which has a mileage chart between the various communities. The balance of the book is taken up by the regional maps. These are shown in a full page key map which makes it possible to instantly turn to the sectional map desired.

W.H.L.

THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE. Edited by John Clover Monsma. G. P. Putnam's Sons. 250 pages. Price \$3.75.

This work is subtitled "Forty American Scientists Declare Their Views on Religion" and is published in connection with the International Geophysical Year. In the words of the editor and compiler, "The basic postulate of this book, its point of departure, is that science can establish by the observed facts of nature and in-



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tellectual argumentation, that a super-human power exists." Many of the contributors to this volume affirm that the orderliness and complexity of nature make it unthinkable that the design of the world could have occurred by chance or accident. Modern science is here interpreted as providing abundant evidence of the existence of a wise and powerful God. The traditional argument from design receives fresh confirmations.

Most of the forty contributions are brief, concise statements. The last essay in the book consists of a relatively extended epilogue entitled "The Absoluteness of the Certainty of God's Existence" by Dr. Andrew C. Ivy, a noted physiologist. While the testimonies in this volume are of a somewhat uneven quality, this is a rewarding book which should be required reading for any who believe that science contradicts Christianity.

J.C.P.

PRISON IS MY PARISH. The Story of Park Tucker as told to George Burnham. Fleming H. Revell Company. 191 pages. \$2.95.

After entering the Christian ministry somewhat late in life, and in spite of serious handicaps, Park Tucker was destined to distinguish himself as a prison chaplain. In this capacity he has served in the federal prisons at Chillicothe, Ohio, Ashland, Kentucky, and Atlanta, Georgia. The real test of any ministry is in the results. Because of his vital Christian experience, his deep sympathies, and his sincere interest in the welfare of the men, he has been able to reclaim the lives of many men—some had been hardened criminals—for constructive social living. His work has been commended by Mr. James V. Bennett, Director of the Bureau of Prisons, and his work was brought to national attention when he was the subject of a Ralph Edwards "This is Your Life" TV program some time ago.

S.L.

COMMENTARY ON THE GOSPEL OF JOHN, 2 volumes, by Frederick L. Godet, Zondervan Publishing House.

1110 pages. \$11.95 (separately \$6.95 each)

For many it will be enough to say, "Godet's *John* is back in print!" But for those who do not know this truly classic commentary by the great Swiss theologian, who taught in the second half of the last century, a further word should be added.

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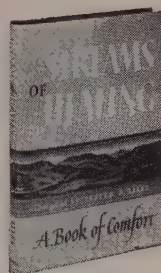
While sections of the introduction naturally speak in accents strange to contemporary scholarship, this is less true than would have been true even a decade ago. As the result of the discovery of the Dead Sea scrolls and of some small but highly significant manuscript copies of this Gospel, critical scholarship is busily engaged in reversing its former "assured results" and is placing much greater emphasis upon the Jewishness and historic accuracy of the fourth Gospel. To this new mind Godet speaks effectively.

J.S.

THE SECRET OF HUMAN LIFE ON OTHER WORLDS, A. C. Ferber, Pageant Press, Inc., 105 pages. (Paper) \$1.50.

The author is a scientist who is employed by the General Electric Company. One of the sources of his material will be found in modern scientific development. The second is quite a different one. He follows very closely the revelations of the scientist-preacher Emanuel Swedenborg. Swedenborg, in vision or astral body, visited the various planets to study vegetable and animal life. This author treats his revelations as scientific data. They make up a large part of this volume. At the same time the names of the scientists who have contributed to his conclusions make an imposing list.

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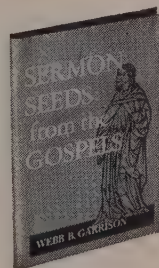
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W.H.L.

STORIES OF OUR NATIONAL SONGS by Ernest K. Emurian, W. A. Wilde Co., 108 pages, \$2.00.

America is indeed the greatest country in the world. We believe that God has guided this people to become a great people. Since the days of Miriam, people have sung patriotic and religious songs. We are proud of our national songs and cherish them in our memories.

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The author, a Methodist minister, dedicates this book to his father "whose love for America began while he was a student at Anatolia College in Asia Minor when, during a threatened Turkish massacre of Armenians, his life was saved by the American flag." Reading these stories may awaken within you a more profound appreciation of our national songs and hymns.

T.B.R.

PSYCHOANALYSIS AND CHRISTIANITY, by Arvid Runestam. Translated by Oscar Winfield. Augustana Press. 194 pages. \$3.00.

This is a thoroughly revised edition of a work which first appeared twenty-five years ago. The author's aim is to clarify the issues involved between the methods of psychoanalysis and a distinctively Christian approach to the care of souls. While recognizing that both psychoanalysis and Christianity aim at achieving health for the soul and seek to redeem man from evil, he maintains that the antithesis between them is obvious. Admitting that there are areas of soul care where psychoanalytic procedures may be of value, he points out some of the implications of psychoanalysis and its dangers. He finds that it lacks a profound moral seriousness, and he describes it as a philosophy of life which cannot come to terms with Christianity. He asserts that "the psychoanalytical notion of mental normality and health . . . does not coincide with the Christian point of view." Some of the topics discussed in the volume are: Neuroticism and Morality, Psychoanalysis and Christian Deliverance, The Ideal of Health as Presented by Psychoanalysis and Christianity, Sublimation,

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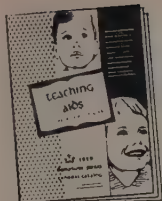
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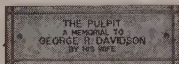
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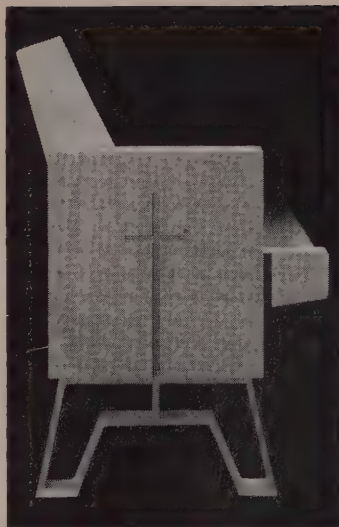
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EFFECTIVE CHURCH PUBLICITY

(continued from page 59)

church school, women's and men's groups), (3) a brief report from these said committees and organizations, (4) a report from the pastor on his ministerial acts during the past year, and (6) a calendar of events to occur during the new year. If possible, a directory of the membership should be included—listing all members and their addresses. Where printing costs are prohibitive for the local church, such yearbooks may be mimeographed.

(6) *Letters.* Letters have been used effectively in promotion and publicity in two ways. (1) For general invitations and appeals, such as attendance campaign letters and building fund appeal letters. These may be printed, multilithed, or mimeographed, but for best results, they should be hand-signed in ink. The postal card, which is a form of a letter, may be used in this same manner. (2) Letters to create friendliness. These letters might include such things as congratulations, expressions of appreciation, and condolences. These letters may be typed or handwritten. Many pastors use this type of letter very successfully. The postal card should not be used for such correspondence.

(7) *Commercial Newspapers.* The local daily or weekly newspaper is an important means of keeping the church before the public. Many newspapers, especially the small town newspapers, cooperate well in this respect. News should be given to newspaper editors in as usable a condition as possible. Suggestions for the preparation of a usable news article are: (1) The release must be factual and have actual news value. It should contain unexaggerated truth. The pastor should realize also that the article is not a sermon, but a news story, and should not edi-

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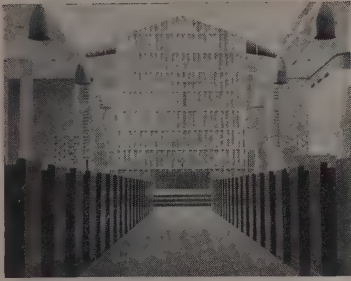


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torialize. (2) The first paragraph should contain briefly the basic facts of the news and how. This is done to adhere to traditional journalism technique. Then, if the editor cannot give the fuller details in the rest of the story, the reader will be able to get the basic facts in the first paragraph. It is best to use short sentences and brief paragraphs. Correlated paragraphs unfold step by step the entire story. (3) The article should be typed using double or triple spacing on only one side of the paper. Headlines should be left to the judgment of the editor. Wide margins should be left on both sides. There should be a large space (about half of the first page) between the name and address of the writer and the first paragraph. (4) The article must be submitted early to the newspaper. Even the best news story is worthless if it reaches the newspaper office too late. For weekly papers in small communities news articles should be submitted early in the week. In cities it is best to learn the "deadline" for the daily morning or afternoon paper. (5) Give exclusive stories. It is best not to send carbon copies.

It is wise to present newspaper releases regularly to the local papers. Sometimes the coverage given will not be too great, but by giving them regularly the church has a better chance to be kept before the public.

Many newspapers will publish pictures of church activities. These pictures should be action pictures—that is, pictures of actual events. "Glossy" prints at least 5 x 7 inches are best for newspaper release. Each picture should have noted on the back or on a slip of paper what the picture is about, and a list of the names of every person in the picture together with their addresses. It is wise for a minister moving into a new community to have an up-to-date cut or photograph of himself available.

Many churches have found that paid advertising is profitable. Such advertising should be continuous rather than spasmodic. Except where there is a special campaign involved when large ads may be used, it is best to run a small ad regularly throughout the year instead of a few large ones occasionally. These ads should have variety. The advertisement should give the name and address of the church, the name of the pastor, and the hour of the services. Sermon subjects or simple messages which are interesting and appealing are frequently worthwhile. Often the small town newspapers donate space for such advertising as a public service.

(8) *Telephone.* The telephone is the easiest method of reaching people in a personal way for an immediate response. As a medium of publicity it is sometimes overlooked. Dr. Weldon F. Crossland says: "The telephone ranks as one of the least-used but simplest devices for building church attendance."⁸ The telephone may

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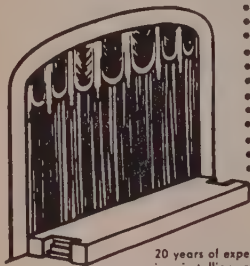
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SUCH IS FATE

Lawrence Halloran, who was awarded a gold medal for saving four lives when the boat, General Slocum burned, fell from a train and was drowned in two feet of water.

be used by the pastor or laymen to serve as a reminder to members, and to build up interest and attendance in meetings and activities. Some churches have developed a system whereby the entire church membership might be informed by telephone. The pastor calls selected "unit" leaders who in turn call a list of members for whom they are responsible.

(9) *Movie, Slides, and Film Strips.* These visual aids, usually considered for church use as educational, may also have certain promotional value. They may be used to build a greater interest in the work of the local church and its missionary program.

Movie trailers, usually of an interdenominational nature, are available and many movie theaters are willing to use such trailers.

(10) *Chimes and Bells.* The sound of chimes and bells has influenced many people to attend the services of the church. Their music attracts large numbers in a positive way. A study of a morning congregation at the City Temple in Chicago showed that 26 percent of the worshippers present had come because they heard the chimes playing before the service.

(11) *Literature Rack.* A literature rack in the vestibule of the church is valuable for promotional, as well as educational, purposes. Such a rack may contain an assortment of booklets and pamphlets emphasizing the large missionary activities of the church. The literature may be free or a small charge may be made. Most denominations publish literature that may be used for this purpose.

(12) *Radio and Television.* Radio and television are probably the two most important means of advertising in our modern world. They are the speediest of all the media and make a direct personal contact with a large number of people. However, of the two, the radio is more accessible to the local church than television, as television cost is usually prohibitive. Most religious television plays and programs must be sponsored by denominations or a group of denominations, unless the local station gives church time on a "sustaining basis."

Since there are large numbers of local radio stations throughout America, the radio is a valuable medium for churches. Many such local stations provide without charge daily "morning devotion" programs and the broadcasts of the Sunday worship service. The local ministerial association is usually responsible for the supervision of the programs, while the various churches in the community share in providing leadership for the individual programs. Those experienced in religious radio broadcasting indicate that separate radio programs are more effective than broadcasting the Sunday morning service from the church sanctuary. Many churches have used "spot" announcements to a good advantage.

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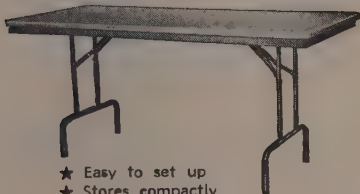
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Please send us, without obligation your
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Name

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10, 58

(13) *Brochures and Leaflets.* Brochures and leaflets, especially for financial campaigns, are valuable media. These publications usually contain information concerning the need, the cost, and other pertinent information about the proposed project or financial needs of the church. Pictures increase the value of the brochure and leaflet, and should be used extensively. However, many churches successfully employ mimeographed leaflets, with a minimum amount of pictures and illustrations. Ready-made or ordered illustrations for stencils may be purchased from most stencil manufacturers.

(14) *Friendly Atmosphere.* Probably the most valuable of all the media is friendliness in the church. When such an atmosphere of quiet friendliness prevails, it not only makes the church satisfying to the members, but also attractive to outsiders as well. James Albert Beebe has stated it thus:

When the members of the church express spontaneously great happiness in the fellowship and worship of their church, that church will have congregations whether they employ unique methods of advertising or not.⁷

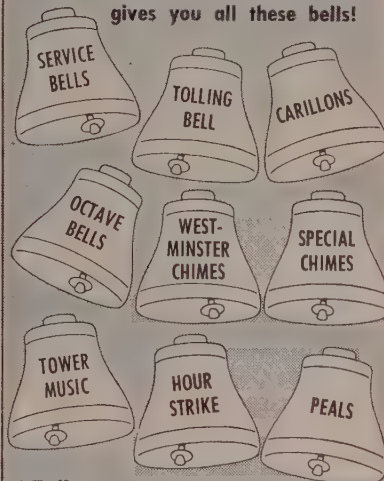
A friendly atmosphere is something that can be cultivated. (1) Church staff, pastors, secretaries, janitors, etc., should radiate friendliness. (2) The congregation should constantly be encouraged to be friendly in the services and activities of the church. (3) Members of the church should be expected to call upon new people of the community, and upon those ill and shut-in. The minister should not be the only one to make calls for the church. (4) Friendliness on the part of volunteer workers (e.g., church school teachers, ushers) aids immeasurably in creating a comfortable friendly feeling among both children and adults.

Promotion for Special Events and Campaigns

The use of publicity and promotion for special events and financial campaigns is essential to their success. Sometimes pastors do not make the congregation aware that certain services and activities are of a special nature, so naturally the response to them is not as adequate as it might be. While the church should not organize one special service after another, yet it must make the most of special events, not only to increase the attendance for such meetings, but also to keep the name of the church constantly before the public in a positive way. A few areas of special events which may be used are: (1) special speakers (2) anniversaries and dedication of churches, (3) special days of the Christian year, (4) local conference of churches, (5) activities, such as family nights, fellowship dinners, etc., (6) series of sermons, and (7) observance of national religious events with other churches,

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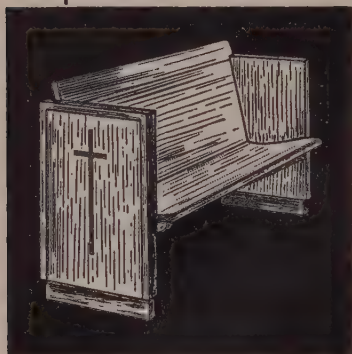
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both denominational and inter-denominational.

The local church financial campaigns may be grouped in two classes. They are: (1) campaigns or every member canvasses for the yearly current expense and benevolence budget and (2) financial campaigns for buildings and/or equipment. Only the promotional techniques for these campaigns will be discussed here.

While there are differences in the promotion for the financial campaigns and the special events, the general procedure is similar. (1) Announcements, well in advance of the event, giving the dates of the special service or financial campaign are the initial step from a promotional standpoint. This should be done through a news story and announcement in the church newspaper and bulletin. (2) In the case of the financial campaign, a brochure or leaflet explaining the need; the cost and other important information should be distributed widely. In the case of a building program, pictures illustrating the need and showing the proposed plan may be used to a good advantage. (3) Send out a promotional letter or letters to the members and constituents. (4) Pictures of the guest speaker for the special event, the new proposed building, or other pictures concerning the special event or financial campaign should be printed in the local newspapers and the church newspaper. (5) Carry regular promotional articles and information in the church newspaper and bulletin. (6) Submit occasional articles giving more detailed plans. News items should be sent to the local radio stations as well as the newspapers. Encourage the writing of an editorial. (7) The use of visual aids, such as posters, film strips and movies, may be very helpful during the promotion of financial campaigns. (8) Have pointed announcements given before the different groups of the church, using, if possible, different laymen to make these statements. (9) Each promotional campaign or special event should be followed by a story of what happened at the event or a report of the success of the campaign. This should be submitted locally to newspapers and radio and also sent to state and national denominational journals.

The importance of good public relations in the local church should not be minimized. Each church therefore should develop a continuous program—not just for special occasions alone, but as a year-round service.

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¹Robert Cashman, "Public Relations Is the Sum Total of All Impressions," *Church Management*, XXVII (March 1951) p. 17.

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³Stanley I. Stuber, *Public Relations Manual for Churches*, p. 32.

(continued on page 81)

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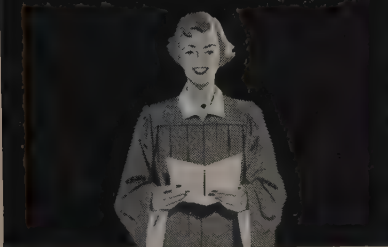
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THEY SAY;

(continued from page 9)

- I see no second floor contemplated, and I wonder what provisions are made for older age group activities.
- From the deep shadows cast I wonder what the orientation of this building is.
- The architects here seem to have a table at the chancel which is most unusual and the area given to the plan might better have been given to an explanation as to why the chancel was so treated as that would be of major interest to all architects because this is annually one of the unanswered questions in the worship seminars in our guild meetings.

I hope you will take this letter as one of questioning rather than one of criticism for I know your fine work and deep interest. Perhaps it might lead to a better approach in some other plan.

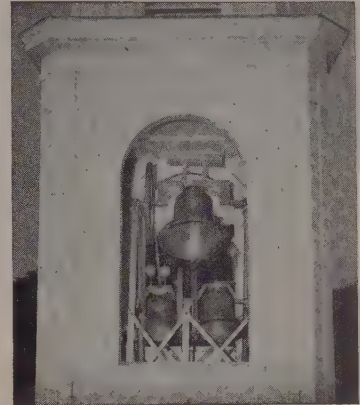
E. F. Jansson
Chicago 11, Illinois

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- James Albert Beebe, *The Pastoral Office* (New York: The Methodist Book Concern, 1923) p. 228.

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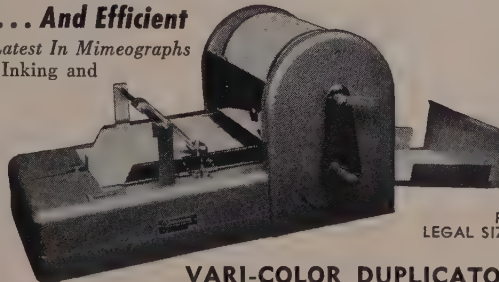
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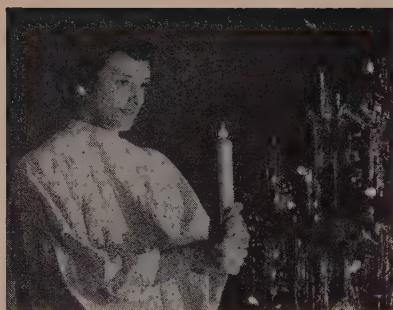
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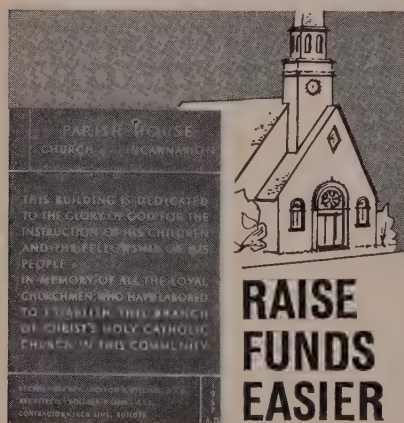
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Dedication of a Church Site

Here we do set apart this piece of ground
In dedication to the Lord.
We cannot tell yet what the shape and form
Of buildings that will here arise.
But we do know that praises will abound,
And service to the One adored
In years to come; and whether fair or storm
Men will find here the life to prize.

We dedicate this ground and make of it
A holy place to which the feet
Of little children in the future's day
Shall gladly and expectant move;
And we have faith that parents' interest, lit
By our concern their children's good to meet,
Will be enticed into that selfsame way
That leads them to the Christ we love.

We dedicate this ground and here rejoice
To link our lives with Christly souls
Who through past centuries have builded well,
Despite the obstacles they knew.
We dedicate this ground and with one voice
Proclaim the Church's faith in Kingdom goals
Set forth by Christ, bequeathed for us to tell,
And in our living make them true.

PRAYER:

Bless, Lord, this ground to Thy high purposes;
Bless, Lord, these hearers, to Thy holy will;
Bless those who by their earthly services
The clothing of the dream shall yet fulfill.
Bless in the coming days the ministries
That shall from here reach out to all mankind.
Grant us to serve with all our energies
Of consecrated heart and soul and mind!
Amen.

E. E. Chipman

ASHAMED DISLOYALTY

One dark day I was deep in doubt
I prayed for faith to help me out.
Another day when I was sick
I asked God's aid, unfailing, quick.
A sad day when deep in sorrow
Some comfort I sought to borrow.
Safe, emerged into God's sunshine;
Now all's well and I'm feeling fine;
To God I have nothing to say.
I'll stop to pray some other day.

—John Edwin Price

YOU KNOW YOUR POWER

With God, all things are possible.

—Matt. 19:26

It matters not if storm clouds lower;
How hard the struggle, fierce the pain.
This matters: that you know your power,
New health to win, new heights to gain.

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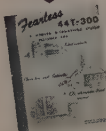
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George Matheson

Remember Me.—LUKE XXXIII. 42.

The heart, like the intellect, has a desire for immortal memory. It is not the product of conceit, but of humanity. It is the soul's assertion of its helplessness when left alone—its cry for support from other souls. Do you know the meaning of the English word "remember?" It literally means "member me again." It is the sign of one who is passing out of a family circle—going, let us say, to a foreign land. He says, "Member me again! When you gather around the household board, or sit at night by the winter fire, keep a place vacant for me! Keep a gap in your hearts where the old chair should be! Do not forget to count me among the members of the family: do not omit to number me in the circle in which I am not seen!" And so we all ask in the prospect of the great journey. What most of us fear in death is not that we shall cease to be; it is that we shall cease to be members of the family of man. We doubt not that

there are circles beyond the sun; but what of the circles below it? Shall we be members of the earth no more? Shall the last link be broken that binds us to the clay? Shall we be blotted out from time? Shall we part from the seen and temporal? Shall our feet have no right to be listened for in the march of the earthly army? We stretch our hands through the void and cry, "Member me again—re-member me!"

Be still, my soul! Thy prayer is answered. Thy Lord has offered to re-member thee. Knowest thou what is meant by being a member of Christ's body? To be lifted into a mystic circle? No; to be reinstated in the circle of earth. Christ's communion is not mystical; it is that which prevents mysticism. Mere immortality would draw thee away into the invisible, would separate thee from the order of human things. But the membership in Christ's body brings thee back. It restores thee to the *life* of the body; it gives men a right to think of thee as a citizen of time. The Brahman speaks of death as a breaking of the



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bottle which sends the enclosed water back into the parent sea. O cruel sea, which destroys the individual drop! But Christ puts back the drop into the bottle. He restores the body, the house, the form. He preserves the human relationship. Thine shall be no flight beyond the stars; thine shall be no blending with the infinite sea; thine shall be no fading of the cloud into the imperial blue. Thou shalt keep the cloud, thou shalt retain the cross, thou shalt hold fast the care which makes thee human; and men shall say of thee when death has dissolved the tie, "He is still our brother—he is re-membered in the family of man."

FAULTY COINS ARE RARE

If you have in your possession a one pound Bank of England note which is a little wider than the ordinary one, or which has an extra strip, two and a half inches wide and half an inch deep at the bottom left hand corner, it will be legal tender. Sometimes notes become accidentally folded during the cutting process. A Bank of England official stated that the chances of receiving a faulty note are only one in a million. Freak coins with two heads, two tails, or which are off center are rare these days, but one man has collected fifty of them in silver and copper coins.

*From Leaves of Grass.

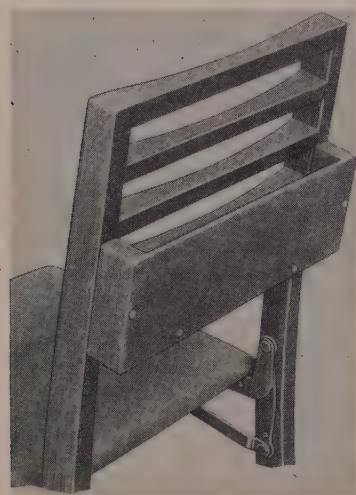
NEW PRODUCTS



FIFTEEN POUND FILMSTRIP PROJECTOR

The DuKane Corporation now has on the market a new fifteen pound slidefilm projector called the "Synchrowink." It is equipped with a three speed Micromatic record player and a ten foot remote extension control for changing scenes. Jet stream cooling keeps the picture in focus. Pictures change in 1/20 of a second.

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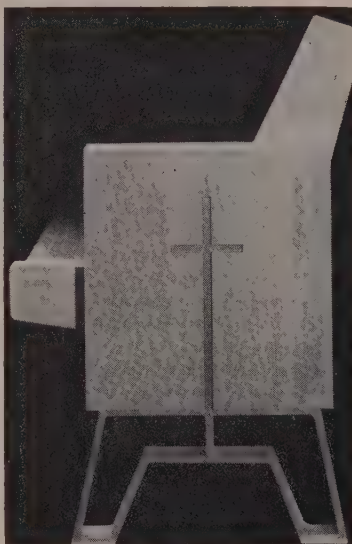


"SOLID KUMFORT" WITH BOOK RACK The "SOLID KUMFORT" chair offered by

Louis Rastetter & Sons Company not alone folds but also will come equipped with a book rack and a kneeling pad. The solidity of the chair assures comfort. Suitable for sanctuary, social halls, dining room or classroom.

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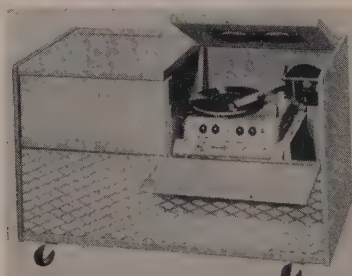
If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 87, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



MODERN PEW DESIGN

The Ossit Church Furniture Company announces a new pew design with an aluminum base and an aluminum cross imbedded in the pew ends. The pew is available in standard colors. The contrast of the wood colors with the polished aluminum gives striking beauty.

Circle No. 10583 on coupon



PUBLIC ADDRESS SYSTEM AND RECORD PLAYER

This new single unit, moveable audio console is introduced by Brunswick-Balke-Collender Company. It serves as compact audio-visual center for your church. It is a record player and a public address system in one. Features a Califone transcription player.

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Do away with the old convention badges which required pins injuring fingers and delicate fabric. Qwik-Stix badges carry their own adhesive. Simply press against the fabric and they stay fixed. Pull off and they come clean. A boon for your next meeting requiring identification of participants. A product of General Printing Company.

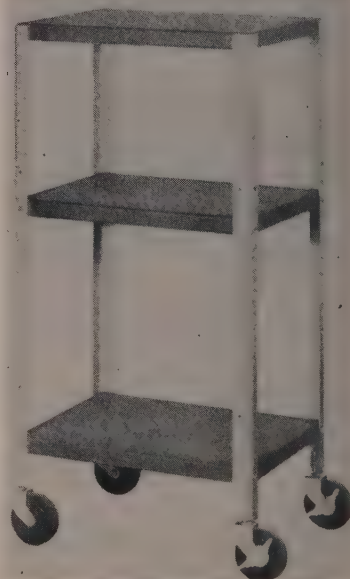
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A small tube of "No-Roost" will keep the birds from your belfry and roof eaves. Inexpensive protection for building and congregation. It is made and distributed by Aegis Laboratories, Inc.

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VISUAL PROJECTION STAND

Any one of the three models of projection stands offered by Cousino Visual Projection Service, Inc., will be welcomed by churches which use projectors in various rooms. There is ease of movement with shelving for extra reels and extension cords. The Visual Vanette model is shown above.

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CHILD'S PRAYER PLATE

This beautiful prayer plate offered by Charles S. Applegath, will be appreciated in every home that has a small child. The plate with the accompanying mug will make a wonderful sales item for your fall bazaar or as a special sales project.

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CHRISTIAN CARDS FOR CHRISTMAS

For years Christian people have been distressed by the lack of holiday cards with a real Christian message. Now Contribution Greetings, Inc., has offered a solution. The individuals make a contribution to the church, the church in turn distributes to the donors attractive Christmas cards which they may send their friends.

The card extends a greeting and explains that it, also, represents a contribution made to your church.

Full information regarding this plan will be sent to you if you ask for the evaluation kit which describes the plan in detail and provides you with sample material for promotion of the program.

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LETS YOU AND I FIGHT

Two Penobscot county farmers bought a pair of steelyards, each paying a part of the cost, and both using them for weighing their produce for market.

After a time, a dispute arose and each claimed to own them. The matter was carried into court. The jury disagreed. Then the case, on some technicality, was sent to a higher court, and was sent back for trial. The costs up to this point had reached about five hundred dollars, about a hundred times the cost of the steelyards.

When the case came up again, Judge Peters presided. He told the counsel that if continued the cost would be increased to such an extent that one or the other parties would lose his farm in order to pay, and advised them to enter it "neither party" and divide the costs.

After a consultation, the parties said that they were willing to do that, and it looked as though the case would be settled.

All at once, one of the contestants went to his counsel in the courtroom, and

asked, "But who is going to get the steelyards?" He added, "He shall not have them." The other contestant made the same declaration. Then the counsel arose and said the case was just where it was before any talk of settlement had been made. They were willing to stop litigation and divide the costs, but "what could be done with the steelyards?"

"I'll fix that," said Judge Peters. "Let the sheriff of the county take the steelyards at night and go down and throw them down into the middle of the river,

letting nobody know the exact spot, so that they can never be recovered by anyone."

The contestants agreed to this proposition. Each paid his part of the costs and the case was dropped.

A SENSIBLE POET

A laborer, who lived in the same village as Wordsworth, was asked, "What sort of a man is he?" He replied, "O sir, he goes humming and talking to himself, but at times he's as sensible as you and me."



Will it be — for you and your family — a real Christian celebration of the birth of Jesus, or will it be just another round of parties and gifts?

If you would observe Christmas as a Christian, start now to prepare your heart. By using the daily devotions of *The Upper Room* in the weeks preceding Christmas, your family or your church group will approach this Christian season spiritually refreshed and prepared to celebrate Christmas in a Christian way.

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Most church business managers will read that issue. Many churches considering the employment of church business managers will receive the issue. Our classified department will be made available to churches seeking managers and to managers who may be seeking employment with churches.

The cost of the classified using space as above is \$8.00 payable in advance. Box number may be used if you prefer to remain anonymous. Simply address, Classified Department, Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

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A tourist who had been staying at Stratford-on-Avon, Shakespeare's birthplace, relates that he one day asked his landlady, "Who is this Shakespeare of whom one hears so much down here? Was he a very great man?" To which she replied, "Lor, sir, he warn't thought nothing on a few years ago. It's the Americans as 'as made him what he is!"

SABBATH REST

On this thine own appointed day of rest,
Thrice hallowed day, of all the week the best,
We kneel in worship here before Thy throne,
And hail Thee as our God and King alone.

'Tis here we laud and praise Thy Holy Name,
In never-ending hymns of joy proclaim,
All that Thy love hath done for us and ours,
Filling our lives as with the scent of flowers.

Each day and hour Thy blessings 'round us fall,
Sheltered, protected, are we one and all.
No soul escapes Thy providential care,
Nourished and safe in pastures green and fair.

Keep us, dear Lord, from pride and arrogance,
From greed and every evil circumstance.
Be Thou our Captain, Counsellor and Guide,
Lord over all, may we with Thee abide.

From earthly toil and pleasures of the week,
With humble hearts we here Thy presence seek.
Looking to Thee, our wants to be supplied,
Unworthy though we be, Thou wilt provide.

Join we in praise for mercies we enjoy,
Grant us Thy grace our talents to employ.
Reveal to us more clearly day by day
Our need of Thee, the True and Living Way.

Arthur Stanley Keast—1958

COMMITTEE BIRTHS

We sat in committee all morning,
Discussing the "cons" and the "pros."
At noon we adjourned by creating
Three more comms. to re-dig our rows.
—Leslie Conrad, Jr.



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with thanksgiving'

(Philip, iv. 6)

'In nothing be anxious'—In all things by Prayer

Commend to His Keeping thy every care.
Thy God, Who is faithful, doth know His child's need,
Unburden thy heart then, and trust Him indeed.

In nothing be 'anxious'—He asks thee to share

That load which is heavy and so hard to bear!

The road may be weary, uphill all the way.
Let Him share the journey—Let Him be thy Stay!

'In nothing be anxious'—No ill can betide

To those who at all times in Him will confide!

No suffering, no sorrow, no trial, no fear.
Can make the heart faithless that knows God is near.

'In nothing be anxious'—But thankfully sing

To Him Who redeemed thee, the Lord, and thy King!

What Peace shall surround thee, what Love shall enfold,

What Joy—this life ended—His Face to behold!

J. E. S. HARRISON,
Weston-super-Mare,
England.

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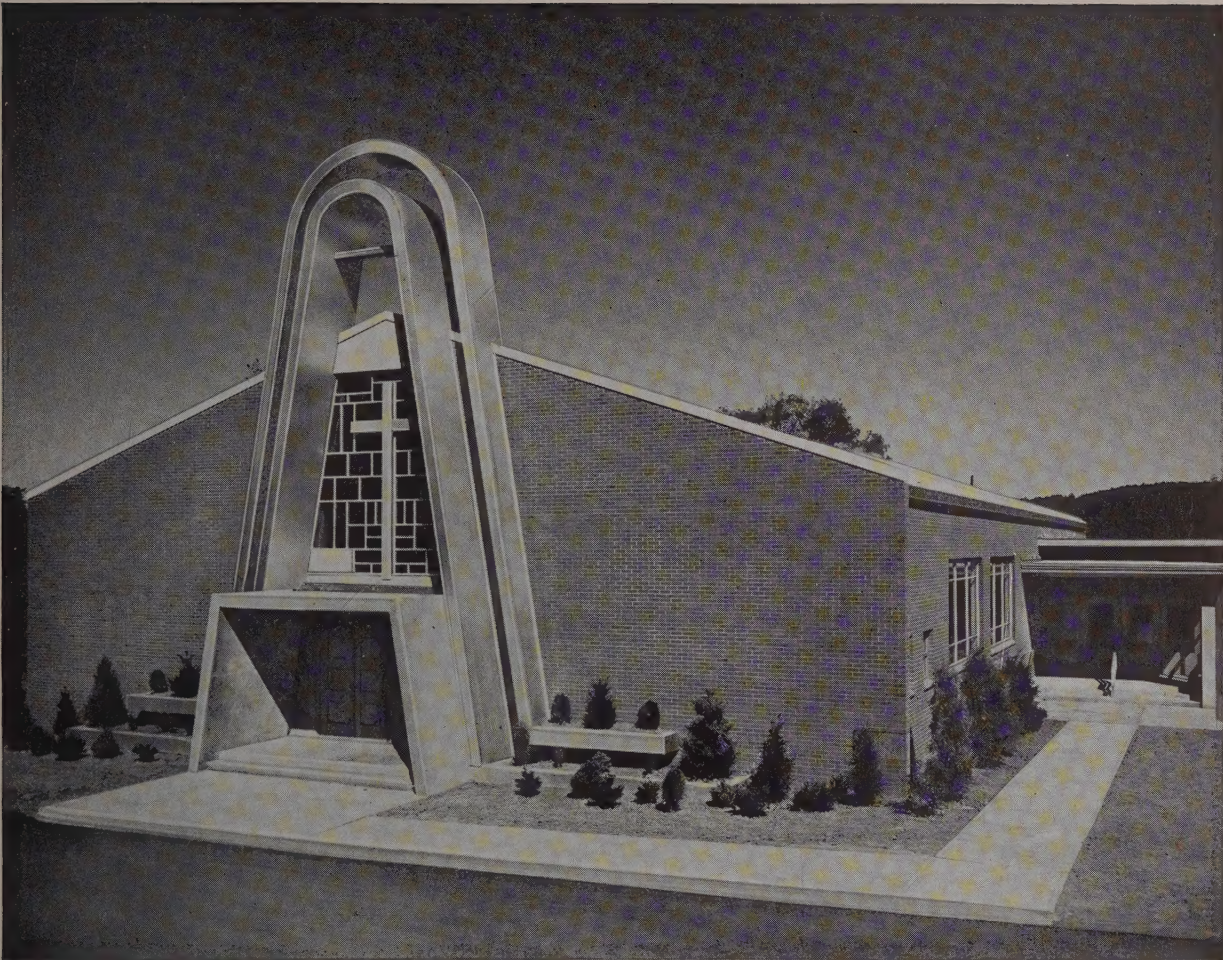
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